BURGESS

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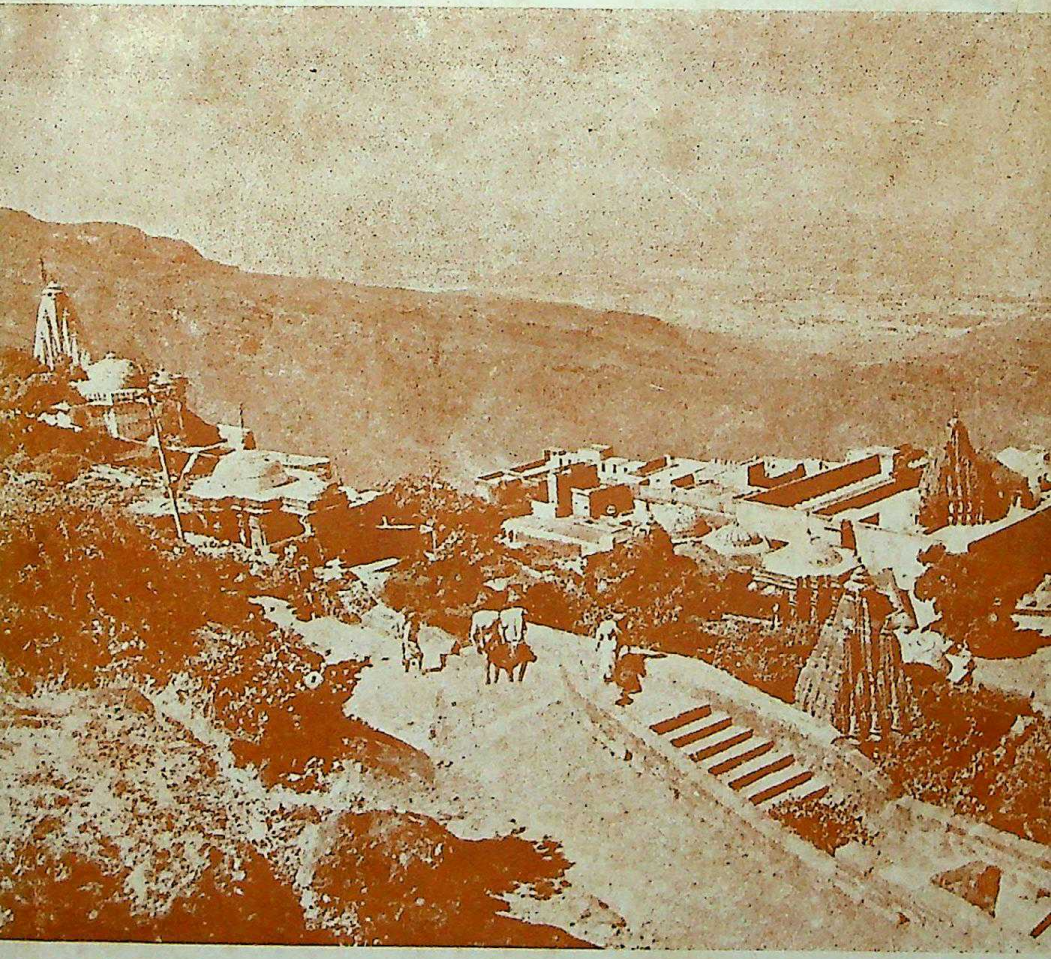
Visit to Somnath, Girnar in May, 1869

with addition of introduction, map, bibliography, plates, index, by R. P. HINGORANI.



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Burgess : Visit to Somnath & Girnar in May, 1869

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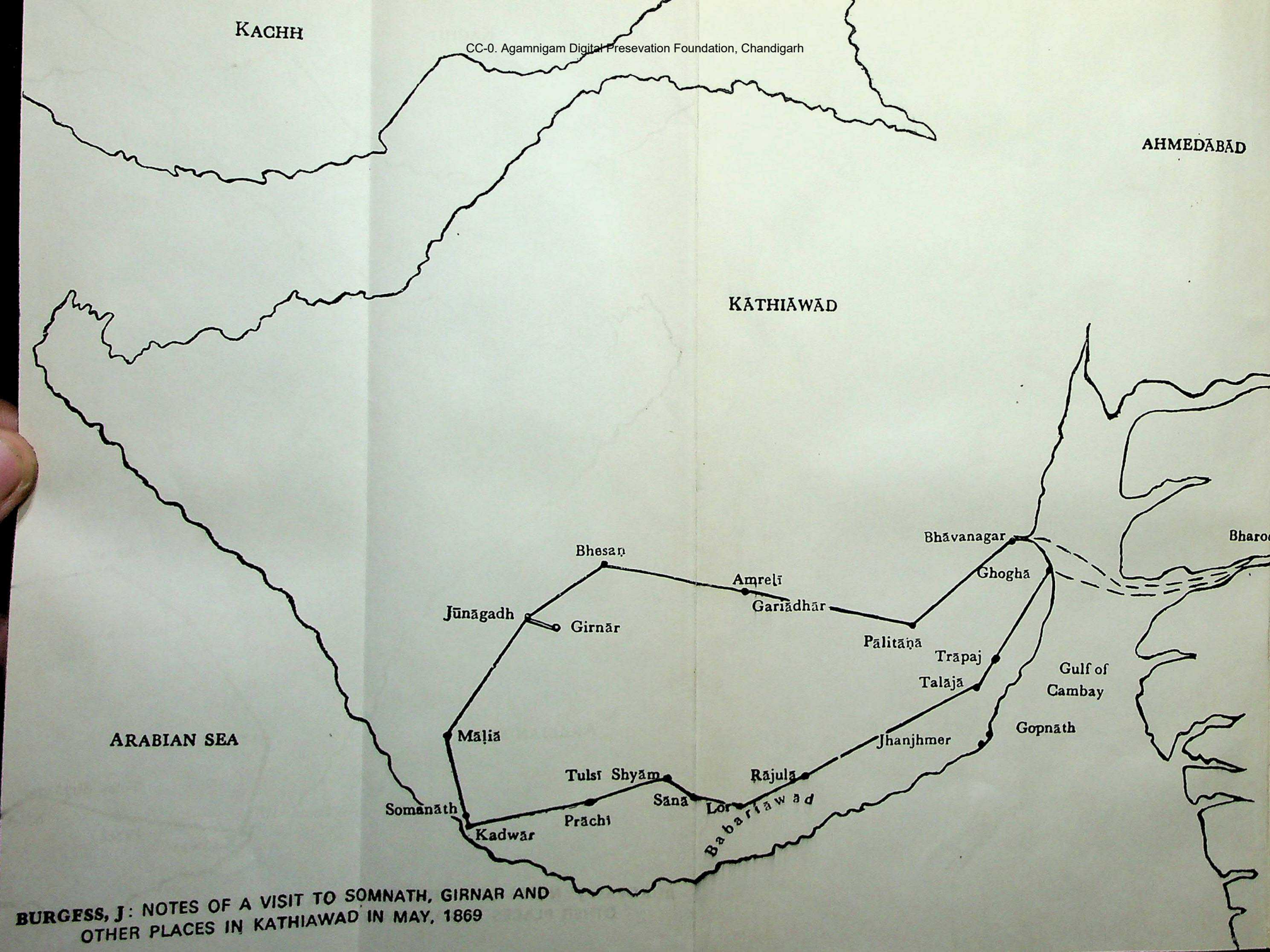

BURGESS, J: NOTES OF A VISIT TO SOMNATH, GIRNAR AND OTHER PLACES IN KATHIAWAD IN MAY, 1869

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Jas Burgess

Notes of a visit to SOMNATH, GIRNAR & OTHER PLACES in Kathiawad in May, 1869

with introduction, bibliography, map & index

by

Ratan Pribhdas Hingorani

VARANASI.
KISHOR VIDYA NIKETAN
1976

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INTRODUCTION

James Burgess, the writer of the present monograph, was born on the 14th August, 1832. After completing his education as an architect he came to India in 1855. In the early days he engaged himself in educational work, first at Calcutta and then at Bombay.

While at Bombay, he visited Gujarat, Sind, Maharashtra and Nizam's territories in order "to visit some of the more important architectural remains." He published his reports in the form of pamphlets or articles to daily papers. This labour of his love was not lost. When it was decided in 1873 to conduct a survey of the archaeological remains in the then Bombay Presidency on the pattern of the work done by Sir Alexander Cunningham in northern India, James Burgess was the natural choice. In 1881, he was given the additional burden of surveying antiquarian remains in the Madras Presidency.

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Burgess was at the helm of affairs in 1885, when he was appointed Director-General of the Archaeological Survey of India. He retired in 1889. Twenty seven years later, Burgess died at the age of 84 in the year 1916.

He published detailed reports of his survey, embellishing them with a large number of photographic and other illustrations.

The present monograph was originally published as letters to the *Bombay Gazette.* Sindian (25th September 1869) acknowledging the receipt of this booklet writes that it "displays much erudition and is valuable as a work of reference. Its contents originally appeared in a series of letters to the columns of our contemporary, but they have been deemed of sufficient importance and merit to be published in a separate and more lasting form."

The present work is more or less Burgess's diary of his trip to Somnath, Junagadh and Girnar in the territories that were then called the 'Native States'. His observations concern not only the temples and stepped wells that he had gone to see but also about the people he met, flora and fauna he saw and that scenic beauty that conquered him.

Comparing the people in the then British India with those of the Indian States, he says that at Ghogha (British India) he had plenty of trouble at the travellers' bungalow "and

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no one cared to give information where a meal could be cooked," and "next morning we were at Trapaj, out of British territory and everybody more ready to oblige." Later at Sedarda and other places people offered their services.

Concerning landscape, Burgess makes many observations. He so describes the wild and barren Babariawad and the beauty of sunset and sunrise at Girnar that only a poet could do.

He found Sana Hill a desolate place but it was here that he found the "beautiful peafowl ... flying ... with the power of wing and ease of flight that would astonish those who have not seen this gorgeous fowl in its native habitat."

Since this is a short account of a travel undertaken by a pioneer, I refrain from making any comments on Burgess's observations on archaeology for many excavations have taken place after his time and they have added to our knowledge immensely. Added to our knowledge they may have, yet they have not diminished the value of his work, because what he details is that he saw in 1869 and we can see that now through his eyes only. The main sites covered in the book are Somanath (chapter III), Girnar (chapters V and VI). He also pays attention to cave temples perforated in the Talaja and Sana Hills ; kunda at Prachi besides temples, mosques and tombs at Bhimanatha Devala, Kadwar and Junagadh.

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At Lor, Burgess saw a masjid "which looks as if it had been part of a Hindu shrine." He refers to Col. Tod's visit to Ad-Poshkar "but the glory had departed."

Burgess was one of the few people who had everlasting faith in the efficiency of the Indian craftsmen of his period. While commenting on the tombs of Bahadur Khan and his relatives at Junagadh, he says : "these tombs are deserving of attention as showing what exquisite work native artizans can still achieve."

For the benefit of those who wish to bring their knowledge upto date, I attach a select bibliography on architecture of Kathiawad. I restrict the bibliography to books published since the issue of this monograph originally. It is chronologically arranged.

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NOTES

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OF A

VISIT TO SOMNATH, GIRNAR

AND OTHER PLACES

IN KATHIAWAD,

IN MAY, 1869

BY

J. BURGESS, M.R.A.S, F.R.G.S.

Reprinted from the "Bombay Gazette."

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NOTES
OF
A VISIT TO SOMNATH, GIRNAR, &c.

—*—

I.—GOGHA TO RAJULA.

The peninsula of Kathiawad—the ancient Surashtra—is daily becoming better known to Europeans. Its cotton produce has, more than anything else of late, directed attention to certain portions of it; and as cotton cultivation is capable of vast extension over its rich plains, it may be anticipated that its interest to the merchant will continue to increase. But there are other and different reasons why it is worthy of attention: it is almost entirely under the rule of native princes; it is inhabited by tribes of various races—Rajputs, Kathis, Rabaris, Kolis, &c.; it is the great field in which the battle of humanity versus female infanticide was fought and won by British officers; and it is rich in historical legends and antiquarian remains. The abundance and interest of the latter alone, render it well deserving the intelligent tourist's attention. Nor have they been much visited or satis-

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factorily described. All the information we can refer to is contained in a few stray papers in the journals of the Asiatic Societies, and Tod's Travels—a work that is anything but satisfactory, being frequently inaccurate in details, and the notes of personal observation it contains being padded with long legends and fanciful theories, carefully framed to account for what often had no existence except in the author's mistaken imagination.

To visit some of the more important architectural remains, the writer landed at Gogha on the 7th May last. The delay and difficulty in getting conveyance for luggage there was most vexatious and disheartening: the travellers' bungalow was full; it was troublesome to set up a tent only for a couple of hours, and no one cared to give information where a meal could be cooked. A Bhavanagar Nagar gave his assistance, and the luggage was got on the road at last, and next morning we were at Trapaj, out of British territory, and everybody more ready to oblige. After rest and refreshment here, we started again. We had some rising grounds on the right at first, the country generally being undulating and abounding in game. In a short time the Talaja hill was in sight, lying due south. It is a curious, almost conical, isolated, volcanic rock, about 320 feet high, crowned by two white Jaina temples—the one on the vertex, the other on a sort of narrow shoulder on the west face—

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adding by their pure white walls and domes to the picturesque appearance of the hill. The town lies on the north and west slopes, having a feeder of the Shatrunjaya river to the north of it. The view from the top of the hill is one of surprising beauty,—the almost perfectly level rich plain stretching away to the west and south, the Shatrunjaya river winding across the foreground to the north and east until it debouches in the Gulf of Khambhat to the south-east, whilst away to the north-west are low hills, behind which rises the famed Shatrunjaya Mount.

The Talaja hill is remarkable for the Buddhist caves on its north-west face. They have once been more numerous; but many of them have been destroyed to make a passage up to, and room for, the Jaina temples or their predecessors. One of the largest of them and the only one that now presents any remains of ornamentation, is at a height of fully a hundred feet. It is known as the *Ebhal Mandapa*, and measures 75 feet by 67½, and 17½ feet high. This large cave had four octagonal pillars in front, but none inside to support the roof, nor has it the wall that usually divides such excavations into an outer verandah and an inner hall. There are fragments of a modified form of the horse-shoe ornament and of the Buddhist rail pattern above the front of the cave, while outside the entrance there are wells or tanks on both sides and several cells. Doubtless it takes its name from one of the Rajput Wala

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chiefs, of whom Ebhal, the founder of the race, came from Mewad, and another Ebhal, the sixth in descent from him, took Talaja from the Kolis, perhaps about the beginning of the twelfth century. Another cave farther west has a dilapidated *dahgoba* of a very simple type—the base only entire and the remains of the *toran* or "tee" still attached to the flat roof of the cave. These and the general arrangements of the caves are indications of their Buddhist origin, and though we have no very certain means of judging of their antiquity, we may perhaps relegate them to an age as far back as those of Nasik or Kanhari, if not to a still earlier one than even the first century of our era. The rock is of very different qualities in different parts of the hill, but where the existing caves are executed it is full of quartz veins ramified among nodules of varying degrees of hardness, and the disintegration of these, under the effects of exposure, has so destroyed the original surface that if any inscriptions ever existed they must have disappeared long ago. No remains of sculpture, such as is common in all the later Buddhist caves, is to be found here. One of the larger of these caves has been appropriated by modern superstition, and is dedicated to Khodiyar Devi; others in the lower part of the hill are choked up with earth.*

* For a fuller account of Talaja, see the paper appended to these 'Notes.'

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The traveller who could spare the time might find it worthwhile to visit Gopnath and Jhanjhmer on the coast, south from Talaja—the former famous for its cool climate and a place of great sanctity in the eyes of the Hindu, corresponding to the fellow-shrine of Bhimnath, to the north of Bhavanagar. Jhanjhmer boasts a strong fort, with two outworks called Bainslo and Bainsli—one of them now an island : it is said to have been built by Jhanjharasi, a descendant of Ugo—a noted Wala Rajput. From this he might proceed to Mahuwa, the ancient Madhumavati, near to which is Khatpur—formerly Kanakavati, the traditional capital of Kanaksen Chawada, the reputed founder of the royal Chawada race. Portions of the brick remains of the ancient city are still easily traceable. Near it is the island of Shiyal Bet, covered with the remains of Srilingapura—its numerous *wavs*, a tank, and the ruins of strong fortifications. Marble images—said to have been Jaina ones—have been dug up not very long since. Here, says tradition, reigned Meghananda Chawada, and his son Abhiraja who took prisoner the king of Kalyan (in Bidar) and thirty-six Rajput princes, whom he confined in a wooden cage, in a prison the remains of which are still pointed out. They were delivered by the Wala chief Ugoji of Bhadresar (now Bhadrod), who in breaking open the cage, accidentally struck Rah Kawat of Junagadh with his foot. More incensed by the kick than grateful for his deliverance, Rah

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Kawat is said to have afterwards slain the Wala chief in revenge. If Rah Kawat is the same with *Mahipala*, the Chudasama chief of Junagadh who afforded protection to Sejak the Gohel, this event must belong to the end of the twelfth century.

Passing through Ralgond and Monpur, we reached Sedarda, a large village about 13 miles north of Mahuwa. The Grasia, a pleasant-looking old man, came out in patriarchal style, with a numerous retinue behind him, to offer any service that might be required : he was a perfectly unsophisticated Oriental whom it was a pleasure to meet. Later in the day, his son, a fine young man, paid us another visit and took great interest in examining our firearms.

In May, one can best move at night, but after leaving Sedarda the march was suddenly stopped by the Malan river, which had all at once been swollen by a thunder-storm in the hills to the north-west, and on its banks we had to rest till the grey dawn before it appeared safe to venture across. That evening we reached Rajula, the last place of importance in the Bhavanagar territory ; it has the remains of a castle on a small hill at one end of the town.

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II.

RAJULA TO KADWAR

A MILE beyond Rajula we enter Babariawad, and the country becomes more wild and barren than heretofore, trees are scarcely to be seen, and the villages are small and far apart. The water is brackish and unpalatable and during the day the mirage appears on different points of the horizon, revealing lakes with islands and cool scenes, perfectly real-like, except that the ripple that plays on their waters seems not to undulate them but their shores. Lor or Lahor Hill is to be our next place of halt : it was reported to contain "some cave temples—one or two of them unfinished." Having reached the place and obtained a guide, though the day was oppressively hot, the hill—a smaller one than that at Talaja—was carefully examined ; but one small and perfectly plain excavation, of no special interest, was all that could be found. There were indeed one or two natural caverns among the rocks, which local superstition had consecrated, but the place is devoid of antiquarian interest. The village is small, with a ruined

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masjid in front of it, which looks as if it had once been part of a Hindu shrine.

Starting at once from so disappointing a place, the Sana Hill, near Vankia, was soon reached. It is a wild desolate place—not a human habitation within sight—but abundance of beautiful peafowl frequent it, flying about from one spur of the hill to another, with a power of wing and ease of flight that would astonish those who have not seen this gorgeous fowl in its native habitats. Close to the foot of the hill is a perennial stream which greatly redeems the view, and doubtless helped to tempt the first ascetics to hew out their dwellings in the rock. The hill consists of several spurs from a central ridge on which are some brick foundations. Bricks are believed by some to indicate the most ancient class of buildings in the province; but though some very old buildings may be of this material, it has not been shown that all brick remains indicate buildings of an age prior to that of stone works. The hill is perforated by about sixty-two caves, some of them much ruined, but all of the same plain type as those of Talaja. Here, too, one of the largest, near the bottom of the hill, goes by the name of *Ebhal Mandapa*. It is 68½ feet by 61, and about 16½ feet high, with six pillars in the front, but none inside. A modern stone erection occupies a large portion of the interior. About 120 feet higher up the hill, on the side of the

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same spur, is a cave called the Bhim Chauri, facing the north-east. It is about 38 by 40½ feet, with a verandah, and the roof inside is supported by four octagonal columns with capitals and bases of the water-pot pattern so frequent in the Nasik caves. Round the sides, also, runs a raised stone bench. Near this is a Chaitya cave, 18 feet by 31, and 13½ feet high. The roof is flat, but the inner end of the cave is of the semi-circular form usually met with elsewhere. There are no side aisles, and the *dahgoba*, about 7 feet 10 inches in diameter, is very plain and rough and its *torana* or capital is awanting; a tripod with a water-pot is now placed over it to dedicate it to the worship of the obscene Shiva, —a devotee, who has taken up his lonely residence in a cave opposite, busying himself in the self-righteous service. Some of the excavations consist merely of verandahs, with cells opening from them and having recesses, as if for sleeping, in their walls; others are halls with cells arranged near the entrance. Besides that mentioned, there are other two small Chaityas; high up there is at least one well of excellent water; and large portions of the stairs that led from one group of caves to another are still pretty entire.

Leaving Sana, want of time and the impracticability of using wheeled conveyance prevented a march to the north-west into the forest of the Gir to visit Vejalkot and Tulsi Shyam. The former is a remarkable natural fort, formed by

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a deep nalla with precipitous banks on one side and the Rawal River on the other—equally precipitous; and it is defended by walled gateways between these, where also the ground is impracticable for guns. Tulsi Shyam is a *tirtha* sacred to Krishna and the *tulsi* plant or Bhavani; but the principal object of attraction is a hot spring about which superstition has fabricated its childish legends, formed a tank—called the *Sita Kunda*—to contain the sacred water, and built its rude temple to Krishna and Bhavani, with shrines to the Linga and Bhairava. It is in a wild sequestered spot, closely shut in by the hills, with but little room for encamping, but is much frequented by Hindu pilgrims who come to bathe in its *kunda*.

A long and toilsome march from Sana, over very rough roads, brought us to Jamanwada. Between this and Biyal, Colonel Tod says he rested "amongst the ruins of a fine old temple dedicated to Byjnath Mahadeo, placed in a very secluded spot, on the left bank of a small stream. The portico yet stands, and the sanctum, in which is the symbol of the god, is in tolerable preservation, but the mandap, or body of the shrine, is a mass of ruins." The name of it, he adds, is *Ad-Poshkar*. Here, then, was surely something worth a visit. Between the two villages he names is a shrine of Mahadeva, on the left bank of a stream, and shaded by a magnificent banian tree; but on

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reaching it, there were no ruins,—it was not "Ad-Poshkar." After crossing the stream and pushing on beyond Jamanwada a little, we found—on the banks of a very small nalla, in a bare exposed situation—the temple of Ad-Poshkar; but the glory had departed; neither portico nor shrine now exists. There is indeed a temple, built about eight years ago by a Bania of Kodinar, but without any pretensions whatever to architectural beauty or size; indeed it looked as if every pie expended upon it had been begrudged. It was all the more disappointing to find that this Bania had pulled down what was probably a most interesting ruin, that he might use the site as well as the materials of the old fane for his wretched barn-like erection. A small fragment of the old building still remains, and the ground all round is heaped with carved stones, pillars, capitals, &c. A large walled enclosure had been connected with the old temple. It now goes by the name of *Adnatha*, whilst another small temple, also a Shaiva one, in a sort of low jungle a short way off, is called *Bhid Bhanjan*—the remover of difficulties.

Conveyance and an escort from Junagadh met us here, and those that had come with us from Ghogha wended their way back to Bhavanagar and Palitana.

Our next stage is near Prachi Kunda, a famous *Tirtha*, visited by immense bands of pilgrims, especially such as are on their return from

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Dwaraka. It is at the source of the Saraswati river which flows down to Somnath; here is the sacred tank or *Saraswati Kunda*, and the pipal tree under which tradition says the body of Krishna was burnt. Beside it are several temples in a large grove of magnificent trees. The principal temple was built by one of the Baroda Diwans and is dedicated to Siva Vithaleshwar: it occupies a pretty large enclosure, and much resembles some of the larger temples at Nasik. Near the temples, I was taken to see the image of *Madhu Rai*, mentioned by Tod; but instead of anything imposing, I found two small images of a male and female on slabs, apparently taken from some old temple, set into a small pit or well which alone forms their shrine. But more interesting perhaps than Prachi, is the ruins of *Bhimanatha Devala*—two or three miles from it. It is in the midst of a jungle, or rather-open forest, and near a dry nalla. We reached it at 2 O' clock A. M., and the first impression the temple conveyed, as seen by the glare of the *mashalchi's* torch, was that it resembled *Amaranatha* near Kalyan; but daylight revealed the differences. The roof of the nave of the mandapa has partly fallen in, but the pillars that support it are still undamaged —ten in number, the shaft of each a single stone 20 inches square and 13 feet 7 inches high, standing on a base 1 foot 10 inches high, and surmounted by bracket capitals. The

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aisles are narrow and roofed with stone rafters rising from the top of the wall up to the lintels over the columns, and supporting slabs of stone laid over in imitation of wooden boarding. The entrance porch, on the east, is almost entirely destroyed, but figures of Shiva and Ganesh appear on the lintel of the door, and on each side of it are thin slabs carefully carved with figures that differ considerably from what are found in similar situations in more modern temples. The sanctum is about 8 feet 4 inches square inside, but it is now filled with rubbish and fragments of sculptured slabs which appear to have covered the front of the shrine above the door. A *Pradakshina* or passage for circumambulation surrounds it, and in recesses in the outside of its walls on all the three sides are figures of *Surya*, or the Sun, with his seven steeds : this and the absence of channels for the water entering and leaving the shrine—which are never wanting in Shaiva Temples—seem to indicate that this was dedicated to Surya rather than to Shiva. A large enclosure to the east contains a well of good water, others—dry, old sculptured *paliyas* of Rajput freebooters and *satis*, with shapeless masses of ruins. Hidden by the trees, on the opposite bank of the nalla, are five or six small square Shaiva shrines on which Musalman superstition has vented its blind indignation by throwing out the obscene lingas, &c. The country seems to be infested by wild beasts, and

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as I rode from Prachi at night, fires were kindled at short distances around some villages to keep them off.

Turning now to the south-west, a short march by roads—even worse than we have hitherto passed over, brings us into a richer country. There are many places of interest in this neighbourhood, of which the only accounts we possess are provokingly meagre and unsatisfactory; but in a month's tour it is impossible to visit every place one would desire; so on our way to Somnath we have time to stop at Kadwar only. There, a plain, weatherworn, castle-like building attracts the eye, overtopping the huts of the village. This is an old temple, somewhat of the same style inside as that of Bhimnath, but with only four original columns in the nave—supplemented by an additional one on each side inserted at a much later date, and consisting of more than one piece each. The walls are exceedingly plain and probably of very great age. The shrine, 22¼ feet by 9 inside, contains only a quantity of loose sculpture that may have belonged to some other temple altogether: among it is a *Narasingha*, with a fish exquisitely cut on the base; also a *Varaha* —the boar incarnation of Vishnu—well executed in black stone, from which the temple now goes by the name of "Varaha Deval."

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III.

PATTAN SOMNATH

At Kadwar, Pattan Somnath or Prabhasa Pattan is in sight and at no great distance,—a place full of interest to the antiquarian. It is a walled town of considerable size, famous in the annals of Hindu history on account of its temple containing one of the *dwadashajoti lingas* or twelve symbols of Mahadeva, which, like the Ephesian Diana, were said to have fallen from Heaven. It is one of the *ratnani* or inestimable jewels, for which Surashtra is celebrated in the Puranas,—the other four being the River Gomati, beautiful women, good horses, and lastly Dwaraka. The fame of the great temple of Someshwara fired the fanatic zeal of Mahmud of Ghazni, who led an army of thirty-thousand men lightly equipped against it in 1025 A. D., and reduced the fort after an obstinate resistance on the part of the Hindu chiefs who had leagued to defend their shrine. "Fifty-thousand infidels and more," says the *Rozat us-safa*, "were slain round this temple, which was of vast dimensions." But at length, Mahmud prevailed, destroyed the

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sacred Linga by a fire lighted round it to break the hardness of the stone, plundered the temple of its immense wealth, and carried off its gates to Ghazni—to appear again in history after a lapse of more than eight centuries,—when gates were brought from Kabul as trophies—believed by some to be those of Somnath. The temple, it is said, was supported by fifty-six pillars, ornamented with rubies, emeralds, and other precious stones ; and each of these pillars bore the name of a different king of India as its embellisher. Whether Mahmud destroyed the temple also, we do not know, but it is pretty certain that not a vestige of it now remains, unless it be in the capitals and columns strewn all about and built into the walls of the present temple, of the town, and its houses. It was too profitable to the Brahmans, however, not to be soon restored by the Hindu princes under their influence. Among these its greatest benefactors were probably the Solanki princes of Anahilapattan, and accordingly there is evidence of its having been restored by Bhima Deva I. (A. D. 1021-1073). We find Siddha Raja (1093-1142) visiting it about a century after its desecration by Mahmud, and again in A. D. 1168, the great Kumara Pala in search of a way to manifest his piety is advised by the wily Jaina Acharya, Hemachandra, to restore the temple of Someshwara. And with this is connected a tale that is perhaps worth repeating :—In two years the res-

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toration was completed,—the temple "once more resembled Meru." and the Brahmans, jealous of the influence of the Acharya over the king, tried to entrap him, proposing to Kumara Pala that he should accompany the royal retinue to the dedication. When the proposal was made, the Jaina at once replied, "What need of pressing the hungry to eat: pilgrimage is the life of the asoetic; what need is there of an order from the king!" He then started on foot to visit the holy places of his own creed, and met Kumara Pala at Somnath. At the inauguration of the new temple, the Jaina astonished the spectators by his devotions to Shiva. At the threshold of the temple he exclaimed, "In the splendour of this shrine, Mahadeva, who dwells in Kailas, is surely present." Then entering and going through the prescribed gesticulations before the *linga*, he said, "Thou existest, whatever be thy place, whatever be thy time, whatever be thy name, of whatsoever nature thou art. Thou art he in whom is no guilty act, no guiltiness consequent upon the act,—one only god. Praise be to thee! He who has destroyed the affections, which are the seeds that produce the bud of existence, be he Brahma, be he Vishnu, be he Shiva, to him be praise!" Then falling flat on the ground he worshipped Shiva in the *dandavata*. All this was done with an object; and after the ceremonies were over, Kumara Pala and Hemachandra entered the shrine alone, closing the

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door behind them. Here, the story says, the Acharya made Someshwara reveal himself to the king and address him thus :—"O king, this monk is an incarnation of all the gods ; he is free from deceit ; to him it is given to behold the Divinity as a pearl in hand ; he knows the past, present, and future ; understand that the path he shall show you is, without doubt, the road to liberation." The credulous king was caught, and there and then the Jaina administered to him a vow to abstain from animal food and fermented liquor to the end of his life. The temple of Somnath was then left in charge of Vrihaspati Ganda, a Kanauj Brahman ; but, perhaps chagrined at the victory of Hemachandra, he reviled the Jaina religion, for which he was deprived of his place and only restored to it after making the most humble submission to the influential Acharya.

If the remains that still exist are not those of the temple of Bhima Deva and Kumara Pala, it is difficult to say to whom we owe them. It seems probable that for more than a century after Kumara Pala's time it was unmolested ;* but the Muhammadan had cast his eyes on the rich province, and at length, in 1297, the Sultan, Ala-ud-din Khilji sent his brother Alaf Khan and Nusrat Khan his Prime Minister, to effect the conquest of Gujarat. Then it was that the idol shrines suffered, and the famous

* Vide inf. Extract from the *Bostan*.

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idol of Somnath was again destroyed. A century later, in 1395. Muzaffar Shah I, led an expedition against Pattan, and, destroying all the Hindu temples, he built mosks in their places,— or more probably he converted them into mosks ; and again, in 1413, Ferishta tells us that his grandson and successor Ahmad Shah I., on his return from an expedition against the Rah of Junagadh, "destroyed the temple of Somapur, wherein were found many valuable jewels and other property." Later still Mahmud Shah I. surnamed Begada (1459-1511) is named by Hindu tradition, as having sent an army to reduce the place, when he built a mosk on the site of the temple : but perhaps there is some mistake about this last expedition. The building, however, still attests that the Moslim only desecrated the Hindu temple, defaced its sculptures and converted it into a place of worship for the followers of Islam, but did not raze it.

This famous ruin occupies a rising ground, probably a rock with a coating of soil upon it, close to the sea shore. It faces the east, and on the south side there are still considerable remains of the old Hindu sculptures, much resembling those at Amaranath, but on a larger scale. On the other sides, the outer facing of the walls has been almost entirely removed : indeed, till recently, this fine old ruin has been used as a sort of quarry from which to obtain building stones. The pyramidal roof

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of the mandapa and the great spire over the shrine had been destroyed by the Muhammadans and hemispherical domes substituted in their place. Over the eastern entrance they erected two clumsy minarets, and threw arches in between the pillars of the central octagon which support the dome. The diameter of this octagon is about 33 feet, and the greatest width of the mandapa inside is 64 feet, its length up to the door of the shrine being nearly 70 feet. The shrine itself is 18 feet 9 inches square inside, and there has been a *pradakshana* round it, but it is hard to say what the Muhammadans may have destroyed behind this. The floor has been of polished black stone or marble, some fragments of which are still found. Both the domes are now open above, and the whole has evidently been for long the haunt of cattle rather than of devotees—Moslim or Hindu. To compensate for its loss to her religion and its local attendants the Somapada Brahmans, the famous Ahilya Bai, widow of Khande Rao Holkar, built another temple—New Somnath, in the town, but if the hand of time only has to do with both, it will be a neglected ruin before its aged predecessor is greatly changed.

In the town is the *Surya Kunda*—as the Hindus call it,—a remarkable remnant of their architecture. It has been defaced, and patched, and altered now, but when first completed it must have been a work of much elegance, forming the

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colonnade round a large tank—long ago filled up except a small pond about nine yards square in one corner of the enclosure. This colonnade has had at least three rows of pillars on three of its sides and seven on the fourth,—in which are five octagonal areas each about 20 feet across. The columns still standing, some of them imbedded in the outer walls, are about two hundred and fifty in number, and nearly all of them have been carved in the most elaborate style of Hindu art. A wall has been built in, connecting the outer row of pillars, and a *mimbar* and *mihrabs* have been formed to adapt it to Moslim worship.

Near this is a plain building, its walls outside covered with plaster, and apparently an ordinary Muhammadan house with scarcely any windows: inside, however, it proves to have been a Jaina temple of an interesting type and said to have a cellar (*bhoinorun*) under it. It is now used as a storehouse by a Musalman who says it has been in his family for at least a hundred and fifty years.

A little to the north of Pattan Somnath there is a large cluster of sacred places, many of them very unpretending in appearance, but each with its legend or associations. First is *Triveni*—'three plaited locks'—the junction of the three rivers Hiranya, Kapila, and Saraswati,—a *tirtha* for pilgrims bathing, and without a visit to which the pilgrimage to Dwaraka would scarcely be considered complete. Further out is the temple

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of Rudreshwar, built on the site of an older temple of Kedareshwar, destroyed by the Muhammadans,—some of the columns and sculptures of which, however, have been employed in the restored building. Beside it is the *dargah* of Mahmud Shah;—for Islamite superstition is fond of thrusting itself into notice in the scenes where it has displayed its iconoclastic fanaticism. This *dargah* and that of Abbi Shah, a little farther out, are but miserable places, scarcely worth a visit, unless it be to half suffocate one's self in the labyrinth of little cells at the back of the first. Beyond some quarries is the old temple of Surya Narayana, whose dome and spire have suffered at the hands of violence, but have been plastered over to keep out the rain. It is architecturally interesting as marking a transition from the style of the Bhimanatha temple to a more modern one. Under it is a cellar or cave.

On the banks of the River Hiranya we find *Devotsarga* or *Dehotsarga*—an old pipal tree with a very small temple beside it, and some huts forming a monastery: this is a place of great sanctity, for under the pipal, of which the present one is a traditionary scion, Krishna lay down to rest at noon, when a Bhilla—mistaking his tawny coverlet for a deer, or the mark on his foot for the eyes of one—sped an arrow with such mortal force as bereft his godship of life. It is curious to observe the forms in which Islamite devotion

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pushes itself obtrusively forward, and how zealously it outrages the feelings of the weaker; while despising the superstition of the Hindus, it here consecrates a place of prayer for its votaries under their sacred tree and desecrates its vicinity by making it a place of graves. The Hindus have, many a time since its erection, had the power to destroy the offensive and ugly wall, but they do not seem possessed of such aggressive and iconoclastic propensities. South from this are the small shrines of Koteshwara—or the million lingas, containing only large fragments of the symbol,—and Bhimeshwara or Bhimanatha, now much dilapidated. Not far from these is *Bhalka Kunda* a reservoir—empty at least in the dry season—in excellent repair, about three hundred and eighty yards in circumference, and forming a regular polygon of sixteen sides, with three oval apertures on one for the entrance of the water. To the west of Pattan, the spire of the Sheshi Bhushan or Bhidiyo temple attracts the eye by its height—owing principally, however, to the higher level on which the temple stands: it is a restoration, rather than a renewal, of an old temple and is of similar style to that of Surya Naryana. Details, however, would only weary the reader.

It is curious to find here remnants of the Brahmanical monasteries. There are several of them in this neighbourhood, not apparently of any great extent or with numerous inmates, nor are

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the buildings in any way pretentious—they are mere collections of huts. At one of these *maths* some photographs were framed and hung up on the wall; the *chela*, or disciple, being asked to shew them, they proved to be portraits of the head of the monastery with some of his companions. Whilst looking at them, the old man himself came into the court—a veritable abbot, very old and thin, without teeth, but clear eyed and active, short of stature, with a turban and loin-cloth of tawny colour, and a sort of long spear as a crozier with a reddish rag fastened near the point. At another place we came on a woman conning over what appeared to be a Sanskrit book. Here is a field from which to cull the folk-lore of Sorath before it vanishes in the light of western education.

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IV.

SOMNATH TO GIRNAR

Across rich lands that care and wise government ought to make far more productive than they are, our route now lay northwards from Somnath towards Junagadh. Time did not permit of visiting Khorasa, with its old temple ; or Wanthali —the ancient *Wamanasthali*, an old capital of Surashtra,—so we pressed on, through Malia and Ajab—where is a depot of *Sibandis* as a check on the insubordinate Vagads or Waghars,—and reached Junagadh on the morning of the 22nd May, having travelled 200 miles since leaving Ghogha, on the evening of the 7th,—over roads the most obnoxious to human comfort one can well conceive of. When the traveller tosses first against one side of the conveyance and then against the other in rapid and varied succession, as he is driven on over stony roads and through rocky nallas, and this is continued for nights together, his ideas of the "romance of travelling" get wonderfully toned down, and the poor flesh cries out for rest and insidiously begs the mind to grant it—even at the expense of

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some of the "fruits" it calculated upon in the tour.

Junagadh is surrounded by some fine gardens, but there is an appearance of neglect and decay about many of them. They have once been walled and watered, and laid out with taste and care, but alas! they seem to have passed into other hands ignorant of their value, and the return they would readily yield both to their owners and the public is unknown and uncared for. The city walls enclose a very extensive area of an irregular form. The Uparkot—an inner fort or citadel on a raised platform of rock—occupies a portion of the east side, but the greater part of it and of the northern end of the enclosure of the city walls, are covered with jungle, hiding innumerable Muhammadan graves. The population may perhaps amount to 20,000 or 25,000, and occupies the area to the south-west of the Uparkot. The streets are narrow, and remarkable for dust even among Indian towns. The palace is a large square nondescript pile, enclosing a small open square, and over-topping the houses, but in a narrow dusty street, and with shops under it up to the very jambs of the entrance gate. The temple of Swami Narayana is a somewhat imposing modern structure, and beside it is a sort of monastery of very considerable extent, built and kept in repair by its inmates, who number among themselves members of all trades—such as carpenters, bricklayers, smiths, &c. The details of the

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economy of such a fraternity would form a curious if not instructive chapter in the history of modern Hindu religious habits.

Amongst the most recent buildings is the *Maqbara* of Maji Sahib, the mother of the present Nawab,—a gem of modern Muhammadan architecture. In another locality is the Maqbara of Bahadur Khan, the present Nawab's father who died in 1839; to the right of it is that of Ahmad Khan, Bahadur's son, who died in 1850, and in front of it, that of Ladli Bu, the sister of the Vazir Sahib Bhau-ud-din and mother of the young prince who is expected one day to rule in Sorath. She died fully four years ago. These tombs are deserving of attention as showing what exquisite work native artizans can still achieve in the carving of stone.

But Junagadh—"the old fort"—anciently *Girinagara**—is a place of great antiquity and historical interest. We find it visited in the seventh century by the indefatigable Chinese Buddhist traveller Hiuen Thsang, whose journal runs thus :—

"Leaving the kingdom of *Vallabhi* (near Bhavanagar), Hiuen Thsang went about 100 miles to the west, and reached the kingdom of *Su-la-t'o* (Surashtra). This realm is nearly 800 miles in circuit. The capital has a circumference of six miles, and upon the west side (*the country*)

* Not *Yavanagara*, as erroneously supposed by Lassen, which could not philologically become Junagadh.

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touches the river *Mo-hi* (Mahi). Its inhabitants are very numerous and all the families are wealthy. The country is subject to the kingdom of Vallabhi. The soil is impregnated with salt ; and its flowers and fruits are few. Though heat and cold are equally distributed over the year, storms of wind never cease. Indifference and coldness characterize the manners ; the people are superficial and do not care to cultivate learning (*nor the arts*). Some follow the true doctrine, and others are given to heresy. There are some fifty convents where they count about three thousand recluses— (*the most part of the school* Chang-tso-pu) who study the doctrines of the (*Arya*) Sthavira sect which holds by the 'greater translation' (Mahayana). There are a hundred temples of the gods (*Devalayas*) ; (*where*) the heretics of different sects live together. As this realm is on the way to the Western Sea, all the inhabitants profit by the advantages the sea affords, and give themselves to trade and barter."*

Of the Buddhist convents he speaks of, there are still evidences. On the Uparkot there is a very large half-ruined masjid, near which a curious excavation has recently been discovered and opened up. It consists of a monastic hall and a neat tank, with a second story or galleries over each of them. The hall has six principal pillars with very elaborate capitals ornamented

* Monsieur S. Julien has given two versions of this and other geographical notices, and the more important differences of the older, and probably less accurate version (of 1853), are here put in italics and parentheses.

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with groups of human figures, mostly females. And, again, outside the Uparkot, both to the north and south, in the sandstone of which it is formed, there are numerous excavations of great age; whilst at a short distance, the masjid at *Mahi-Ghadechi* is built above a Buddhist cave-temple having still two pillars and two pilasters in front, with lions rampant as brackets, outside the scarcely formed capitals.

But about half a mile to the westward of the town, at the entrance of the dell or valley leading in between two of the hills that girdle the mighty and sacred Girnar, is *the* antiquity of Junagadh—the rock inscribed with the edicts of Ashoka and Rudra Dama. This remarkable lapidary monument of antiquity seems to have been first described by Colonel Tod, who saw it in 1822, and remarked the similarity of the characters upon it to those of the Delhi Lat and the Buddhist caves; but his "Travels" were not published till 1839, and it was the Rev. Dr. Wilson who first obtained a transcript of it, a copy of which was forwarded to Mr. James Prinsep, of Calcutta, early in 1837. By a fortunate coincidence Lieut. Kittoe discovered a long inscription at Dhauli in Katak, which proved to be identical or nearly so with that of Junagadh, but with the omission of the three last paragraphs. At a still later period, a third copy of the same edict was discovered by Mr. Masson at Kapur-di-Giri on the borders of Kabul. But with the first

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two before him, Mr. Prinsep set to work to elicit their contents, and notwithstanding the better transcripts since obtained and the advances in our knowledge of their language—the ancient Pali, his translations are still in general trustworthy and have only been corrected in individual words by Lassen, H. H. Wilson, and Burnouf. These inscriptions contain fourteen paragraphs, tablets, or "edicts" of Ashoka, the great Buddhist Emperor of India, who ruled about 262 to 226 B. C., and who constantly, styles himself "Raja Priyadarsi." The first opens thus :—

"This is the edict of the Raja Priyadarsi, the beloved of the gods :—The putting to death of animals is to be entirely discontinued, and no convivial meeting is to be held, for the beloved of the gods, Raja Priyadarsi, remarks many faults in such assemblies."

The Raja had evidently become puritanical, but he had not spared the lives of his own brothers when, twelve years previously, he wished to secure the throne.

In the following tablets, he orders—2, that supplies of vegetable food be provided for all; 3, that expiations be made every fifth year for enforcing duty to parents, priests, &c.; 4, he proclaims that *dharma*, or the new religious duty, is made known by beat of drum; 5, that ministers of morality are established; 6, that informers on morals are appointed, to

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whom the king promises audience at all times; 7, that the new officials are not to molest ascetics; 8, that himself leaves off hunting; 9, he gives up all festivals except *dharma*; 10, he resigns all ambition except the observance of moral duty; and 11, he praises *dharma* or religious virtue and observance; but 12, declares peace as more precious than beneficence, and proclaims that "a man must honour his own faith without blaming that of another, so that but little that is wrong will occur," adding, "there are even circumstances under which the faith of others should be honoured, and in acting thus, according to circumstances, a man increases his own faith and injures that of others." This last tablet is a long one, and is only found on the Girnar stone. Very unfortunately the repairers of the road that leads towards Girnar seem to have broken off a large piece from the base of the stone, and so damaged what remains of this and the 13th, that it scarcely admits of translation; and the unsatisfactoriness of the copies of the Kapur-di-Giri version renders them insufficient to make up the loss. The remaining words, too, make us regret this, for the 2nd tablet had mentioned "Antiochos, the Yona" (or Greek) "Raja," and the 13th says,—"and the Yona King besides, by whom the *chattaro* (four) kings, Turamayo, (Ptolemaios), Antikona (Antigonos), Maga (Magas of *Cyrene*), and Alikasunari (*Alexander II. of*

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Epeiros), (*have been induced to permit that*) both here and in foreign countries, everywhere (the people) follow the doctrine of the religion of Devanam Priya wheresoever it reacheth."

The occurrence of the names of these Greek kings, who were all reigning about 258 B. C., is most interesting, and helps to give us an important date in Hindu history. The huge rounded conical stone that bears this long inscription is 18 or 20 feet high and about 23 yards in circumference. But how is it cared for now? Anywhere in Europe it would be under lock and key for fear of the slightest damage: but India does not know the value of her antiquities. A house recently built beside it is occupied by some sanctimonious lazy devotee, whose firewood lay partly against the sides of it, whilst the fragments of broken *gharas* were thrown on the top of it, where also the inscription has been defaced. Surely a veritable document of the mature age of full twenty-one centuries is worthy of some safeguard, without which we may hear some day that notches have been cut in the face of it to form an easy passage for the *yogi* round his house.

The other inscriptions record the repair of the bridge and causeway over the Sonarekha or Palashini river close by, first in the time of Rudra Dama, probably about 170 A. D., and a second time in the reign of Skandagupta, in the middle of the fifth century.

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The present bridge is a modern erection and leads into a picturesque glen, well wooded, and with frequent Hindu shrines on the bank of the river that winds through the bottom. Soon we come to the great temple of Damodar, with its noisy priests gabbling at the top of their voices as they wash in the pool in front of their temple. And here we begin to remark the number of naked ascetics that prevail in these parts. They are of all ages and most diverse fashions, some besmeared all over with ochre, others with ashes, others decently clean, some with short glossy hair, some having it stained with lime, others winding it round the head like ropes, but all without decent clothing, in which their asceticism seems principally to consist, for—almost without exception—they were plump, able-bodied fellows, who live well on the superstition of their more industrious countrymen. The defile opens out again into a valley, round the foot of the lofty central mountain, and in crossing it we come upon some magnificent Banian trees. Near a cluster of them is an old shrine called Bhavanatha, with a few dilapidated temples, on a slab in the doorway of one of which I read the name of *Bhoja Raja*. There are many wells, &c., about this place, indicative perhaps, of a renown it no longer enjoys, though a fair is still kept up at it. The Banian trees over the old temples and about the Dharmashala are the abodes of a colony of large grey-

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faced and very mischievous monkeys, whose tameness and ludicrous gambols may amuse the visitor for a few moments while he rests in a chair provided by the very civil *yogi*, who will also fetch him a draught of delicious water and willingly enter into conversation if the traveller is so inclined.

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V.

GIRNAR—THE JAINA TEMPLES

FROM Bhavanatha, a short walk conducts the traveller to the foot of Girnar—the ancient *Raivata* or *Ujjayanta*—sacred among the Shravaks to Neminatha, and doubtless a place of religious pilgrimage before the days of Ashoka. Hiuen Thsang who visited it about A. D. 640 says,—

"At a short distance from the city rises mount Ujjanta, upon the top of which a monastery is established. The chambers and (*circular*) galleries have been mostly hollowed out in the face of a scarped peak. The mountain is covered with thick forests, and streams from the springs surround it on all sides.* There the holy men and sages walk and fix their abode, and thither resort crowds of Rishis endowed with divine faculties."

The ascent commences on an outlying spur, and less than half an hour in the *doli* brings the traveller up to *Chodia-paraba*—the first *visama* or rest-house, about 480 feet above Bhavanatha; the

* Or—'and one hears the murmur of gushing fountains.' —*Vie de Hiouen Thsang*,—Documents Geographiques, p. 448.

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second halting place, named *Dholi-Deri*, is on the ridge of the spur, fully 1,000 feet above the valley but little below the foot of the great scarp. The ascent now becomes more difficult as the path winds on under the face of the cliff to the third rest-house 1,400 feet up. Stairs of sandstone then commence, and taking advantage of every ledge on the almost vertical scarp, wind up the face of it,—the *doli* frequently grating against the rock on one side of the narrow path whilst its occupant looks down into an abyss on the other. At length the gate is reached,—the Aneroid barometer indicating 2,250 above Bhavanatha, 2,370 above Junagadh, and 2,700 from zero.

The Jaina temples here form a sort of fort, perched on the ledge at the top of the great cliff, but still 600 feet below the summit; and they are disappointingly few—about sixteen in all,—and neither larger nor finer than the numerous collection on Shatrunjaya,—whilst the few *pujaris* that attend them are the most ignorant, lying set of bigots one is likely anywhere to meet with.

The largest temple is that of Neminatha, standing in a quadrangular court about 190 feet by 130, and bears an inscription on one of the pillars of the *mandapa* stating that it was repaired in A. D. 1278. It consists of two halls and the shrine—which contains a large image in black stone of the twenty-second Tirthankara, bedecked with massive gold ornaments and jewels. The prin-

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cipal *mandapa*, in front of this, has twenty-two square columns of granite coated with *chunam*, and the floor is of beautifully tessalated marble. Round the shrine is a passage resembling the *pradakshina* of Hindu temples, containing many images in white marble, including Ganesha, a *Chovisvata*, various Tirthankaras, &c. The outer hall has two large raised platforms, their upper slabs of a close grained yellowish stone, covered with representations of feet in pairs: they are said to be the 2452 feet of the *ganadhara* or first disciples of the *Jina*,* but there are in fact scarcely more than a third of this number of pairs. This temple is of very considerable age, but the columns are coated with lime and all inside and out is kept in such a state of repair that it looks quite a modern erection. The enclosure in which it stands is nearly surrounded inside by little cells, enshrining images, with a closed passage in front. On the south side there is a passage through two of these shrines into a low dark temple with granite pillars placed in lines at regular intervals. Opposite the entrance is a recess containing two large black images remarkably like the old Buddhist type; that in the back of the recess has a lion rampant

* The 2,452 feet of the *ganadhara* are frequently represented. In the Bauddha Sutras likewise, mention is often made of the 1,250 disciples of Gautama—composed of the followers of his five great converts, Sariputra and his brother Maudgalyayana, Maha Kasyapa, and his two brothers, who each brought 250 followers.

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and over it a *makara's* head in bas-relief, on the slab behind each arm of the figure ; and at Nashik and elsewhere, we find the same figures on Bauddha images, but nowhere on a veritable Jaina one. A small door admits into an apartment behind these figures, whence a descent leads down into a sunken story in which is a large white marble image—held in the most superstitious veneration by the sect—and to conceal which the *pujaris* will tell any number of lies, each in succession contradicting the preceding. It has a slight hollow in the shoulder *said* to have been caused by water that used to drop from the ear,—whence it obtained the name of *Amijhera*—"nectar drop."

As we descend from the court of Neminatha's temple by the northern door, we find some old inscriptions in the porch, partly destroyed, however, by the exfoliation of the granite. Turning to the left, there are three temples ;—that on the south side contains a colossal image of *Rishabha Deva*—the first Tirthankara—called *Adi-Buddhanatha*—similar in every respect to that vulgarly known at Shatrunjaya as "Bhim-Padam", only that this one has been carefully coated with the whitest chunam and has a *kausagiya*, or standing meditative figure, over each shoulder. In Marwad the Shravaks make large images like this at the Holi festival, when they are worshipped especially by their women. On the throne of this gigantic image

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is an old slab of yellow stone carved in A. D. 1442 with figures of the twenty-four Tirthankaras. On the north side, opposite this temple is another—*Panchabai's*, built—said the pujari—about fifty years ago, by the Shravak panchayat, and containing five *Shikhars* or spires, each enshrining quadruple images, such as we find in the Nandishwara Dwipa at Palitana. To the west of these two, is a much larger temple called *Malakavisi*—dedicated to Parshwanatha, and having an open portico. Its ceilings have been very fine but are now much damaged. In the *bhamti*, or cloisters surrounding the court, there are also some remarkable designs in carved ceilings.

Coming out of this and proceeding farther north we enter the enclosure of the temple of Parshwanatha, rebuilt, it is said, by Singharama Soni in the latter part of the sixteenth century and repaired by Premabhai Hemabhai about 1843. It contains a large white marble figure of Parshwanatha with the polycephalous cobra over him, whence he is styled *Sheshphani*, and bears date 1803 A. D. This temple is peculiar in having a sort of gallery and, like the previous one of the same Tirthankara, it faces the east whilst the others mostly face the west.

The next and last temple to the north is Kumarapala's. It has a long open portico on the west supported by twenty-four columns. The temple proper or *mandapa* and shrine are small, and the ceilings and architraves bear marks of

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iconoclastic vengeance. Indeed, towards the end of last century, there was little of this temple standing except the *mandapa* with its beautiful pendentive and the pillars and lintels of the portico, and when the Shravaks began to repair it, they were suddenly and unexpectedly stopped : a wealthy and influential *sharaf* or banker, devoted to the worship of Shiva, resolved to instal his favourite idol there. The Shravaks, it is said, threatened to perform the desperate ceremony of *dharna*—sitting at the door of the temple fasting until the desired boon was granted, or till the suitor perished, when the sin of his death and its consequences would fall upon the occupants. Both parties were thus brought to a stand for a while. In 1824, however, Sheth Shri Pancha Hansraja Jetha appears, from an inscription, to have been able to proceed with the restoration. The shrine contains three images—in the middle *Abhinandanatha*, the fourth Tirthankara, dedicated in 1838, and on either side *Adinatha* and *Shambhava*—dated in 1791.

These temples are along the western face of the hill and are all enclosed. Outside the enclosure, to the north is the *Bhima-Kunda*—a large tank, about 70 feet by 50, frequented chiefly by Hindus for bathing. Below it, and on the verge of the cliff is a smaller tank of good water, and near it a small canopy supported by three roughly hewn pillars and a piece of rock, containing a short octagonal stone called *Hathi-pagla*,—"the ele-

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phant's foot," a stratum on the top of which is of light granite and the rest of dark ; the lower part is immersed in water most of the year, and of course it has its connection with the supernatural.

Between the wall of the *Devakota,* or large enclosed group of temples just described, and the verge of the cliff there are also two or three fragments of very old temples—a pillar or two and some lintels of granites—the last vestiges of works whose plan and style the archaeologist wishes most to know about. It was very disappointing therefore to find no more remaining of these older buildings, and that they had been pulled down in order to use the materials in the repairs of more modern structures. This species of Vandalism is no new thing here, however, for we read in one inscription—

"By order of Shri Pandita Devasena Sangha in S. 1215 (A. D. 1158) Chaitra Shuddha 8th, Sunday, the old temples of the *devatas* were removed and new ones erected."

And in another—

"In S. 1339 (A.D, 1283), Jyeshtha Shuddha 10th, Thursday, the old ruined temples being removed from their sites on the mountain of Revatachala, new ones were erected."

And this process may be seen in active operation even at present. The walls of every enclosure reveal scores of carved stones built into them.

To the east of the *Devakota*, there are several temples—the principal being—the temple

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of Man Singha Bhoja Raja of Kachh—an old granite temple near the entrance gate, which Tod calls a Digambara temple of Neminatha, but which seems to have been recently repaired by the Shravak community, and is now dedicated to *Shambhavanatha*, the third *jina*; next is Vastupala Tejapala's which is a triple temple; the central fane has two domes finely carved, but much mutilated, and the shrine contains an image of *Mallinatha* the nineteenth *jina*. On either side this central temple is a large hall, containing a remarkable solid pile of masonry called a *samosan*—that on the north side named *Sumeru*,* having a square base, and the other—*Sameta Shikhara*,† a nearly circular one. Each rises in four tiers of diminishing width, almost to the roof, and is surmounted by a small square canopy over images. There are several inscriptions on this temple, from which it appears to have been built in A. D. 1177. And still farther north is the temple of Samprati Raja—called on Tod's plate "the Palace of Khengar." It is partly a very old temple and partly a modern erection, built against the side of a cliff, and is ascended to by a stair. Inside the entrance there is another very steep flight of steps leading up to a large *mandapa*, to the east of which is added a second *mandapa* and a *gambhara* or shrine containing a black image of Neminatha dedicated by Kar-

* A fabled mountain of the Buddhists and Jainas.
† Mount Parshwanatha or *Parisnath* in Bengal.

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narama Jayaraja in 1461. The temple is probably one of the oldest now standing on the hill, and an inscription in it dates from A. D. 1158; but Samprati, whom the Jainas represent as one of their greatest patrons, is said to have ruled at Ujjayini about the end of the third century B. C., and to have been the son of Kunala, Ashoka's third son,* who, they say, became ruler of the Panjab, The Buddhists represent him as succeeding his grandfather Ashoka at Pataliputra.

To the east of these, and on the face of the hill above, are other temples, among them an old one going by the name of Dharmasha of Mangrol, built of grey granite—the image being also of granite. Near it is another ruined shrine, in which delicate granite columns rise from the corners of the *Sinhasana,* or throne, carved with many squatting figures, reminding one very forcibly of Bauddha, rather than Jaina carving. Near this is the only shrine on this mount to Mahavira Swami—the twenty-fourth Tirthankara.

Returning to the entrance gate,—opposite the temple of Man Singha Bhoja Raja and adjoining the temple of Neminatha is an enclosure with rooms at its entrance for the guard and a considerable number of other apartments

* He appears to have been officially styled Dharma-*Vivardhana*. He is mentioned by Fa-Hian. c.10, and his history is told by Hiuen Thsang and in the Divya Avadana, where his son is called *Sampadi*. See S. Julien, *Mem sur les Cont. Occ.*, t. i. p. 154; and Burnouf, *Buddh. Ind.*, pp. 404 and 427, 430.

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in the court behind. This is called the *Mehel* of Rah Khengar—that prince having here built a summer retreat. In the wall of it is a pretty long inscription, the date unfortunately broken away. It begins with praising Girnar, and then goes on thus :—

"Of Yadava race was Shri Mandalika, the lord of men, who enlarged the temple of Neminatha. From him was Nonghan, whose sway extended over the nine divisions [of the peninsula] ; he was munificent and bountiful. From him was Mahendra—fosterer of the land. In Prabhasa Pattana he repaired the temple of Somanatha. From him was Khengar, who plundered the fruit-tree of his enemy. His son was Jayasinhadeva. His son was Mokal ; his son was Melag, from whom was Mahipala. He had Mandalika, lord of the (*mandala*) region of Surashtra, magnificent as Bhoja," &c.

The names here given are those of the Chudasama kings of Girnar, descended from the first Nonghan who gained the throne by the assistance of the Ahers in A. D. 992. The first Mandalika in this inscription probably reigned in the early part of the twelfth century ; Mahendra is perhaps the same as Rah Kawat ; and Khengar, called *Rah Gariyo*. was the contemporary of Prithi Raja.

In the hot season many families go up from Junagadh and live in these apartments, making a sort of sanitorium of this enclosure. But as there are no such sanitary arrangements here as at Shatrunjaya, which is remarkable for its perfect cleanliness, Girnar, in the vicinity of the Jaina temples, during the hot season, is filthy in the extreme.

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VI.

PEAKS OF GIRNAR &c.

On the verge of the hill, at some distance to the north of the Jaina temples, and above them, stands a huge insolated rock, the *Bhairava-jap*,* or 'Leap of Death,' otherwise styled the *Raja-melavana-pathar*—the 'desire-realizing rock,'—whence poor wretches have often been tempted by demoniac superstition to throw themselves away in the sadly deceitful hope of a happy future. Laying a cocoa-nut on the dizzy verge of this rock, the deluded victim attempts to poise himself upon it, and in another instant he is beyond humanity's reach, and his body a prey to the vultures that soar under the lofty cliff. Such suicide has been for long forbidden, but only three or four years ago three Kunbis, keeping secret their intentions, ascended and made the fatal leap; some Rabaris had also determined to do the same, but were restrained.

* *Jap* is the muttering of *mantras*, charms, or the names of a god; hence this name means a place where the names, of *Bhairava*, a devil or destructive manifestation of Shiva are repeated.

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Not far from the Bhairava-jap is a substantial dwelling, occupied by one Shivadas a *yogi* who has acquired great influence over the ignorant by his sanctimonious austerities and his charities—bestowed, of course, out of the offerings of his worshippers. South from this, and about 200 feet above the Jaina temples, is a Hindu shrine, called *Gaumukha*, beside a plentiful spring of water. From it the ascent is by a long steep stair to the crest of the mount, 400 feet higher, or about 3,300 feet above the sea-level. There we find a pretty large temple, of great age, which once had a large open portico; but the outer line of columns has been bricked up and a *shikhar* or spire added or renewed, containing an unsightly stone, the image of *Amba mata*—a goddess of ancient times, whom Tod dignifies with the titles of "Universal Mother," and "Mother of the Gods." And though here she is now exclusively appropriated by Hindus, she has a shrine at the door of Neminatha's temple; an image of her is mentioned also among the works of Vastupala Tejapala on Girnar; and an inscription thus celebrates her praise!—

"The destroyer of doubts and fears, the accomplisher of all human desires and wishes, who causes to be completed the designs of the devout, —such a goddess is Shri Mata Ambika, the sole power whereby the prayers of mankind are fulfilled. To her be praise and glory."

The Jaina temples are all beautifully clean inside; this of Amba is filthy with smoke, and

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seems scarcely ever to have been swept since the Buddhists or Jainas had to leave it.

This summit is of but small extent, and at a short distance eastward there is a still higher rocky spire; beyond it is another almost as high, but still steeper and without a blade of vegetation on its granite sides; and at a still greater distance is a third but lower summit: these are the Gorakhanatha, the Dattatraya or Neminatha, and the Kalika peaks. From the Amba Mata we descend about 70 feet and then climb up by steep stairs about thrice that height to a level of about 3,470 feet above the sea—passing at the foot of the ascent a bush covered with rags; —for every pilgrim, as he turns from these wild rocky summits, tears a shred off his cloth and leaves it on this bush. On this second and highest summit there is a very small shrine, perhaps three feet square, to Gorakhanatha—the *shishya* or disciple of Matsyendranatha—a famous Bauddha *guru*, and—according to tradition—a less virtuous man than his pupil. From his peak we descend full four hundred feet, to about the level of the *Kamandala-kunda*—a reservoir of water on the face of the hill, and again climb a steep ascent, that tries the muscles of the traveller's legs, towards the Guru Dattatraya peak. On the way we pass immense numbers of small stones, collected in little groups upon the rocks at the sides of the path, as if every visitor made a virtue of forming his own little

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pile. By and bye the ascent becomes so steep that the hands come easily to the help of more wearied limbs, and at length the peak is gained. It has a small open shrine or pavilion over the footmarks or *paduka* of Neminatha cut in the rock, and was being ministered to by a naked ascetic. Beside it hung a heavy bell.

This Neminatha or Arishtanemi who gives his name to this summit, and to whom the Jainas consider the whole mount as sacred, is the twenty-second of their deified saints,—men who, through their successful austerities, they imagine, have entered *nirvana*, and have done with the evils of existence. This one is the favourite object of woship with the Digambara or naked Jainas. His complexion, they say, was black, and most, if not all of his images here, are of that colour ; like all the other Tirthankaras, he was of royal descent, being the son of Samudravijaya, King of Saurinagara or Soriyapuri in the country of Kushavarta (or *Dwaraka*), and of the Harivansha race—his paternal uncle being Vasudeva, the father of the famous Krishna. At the age of three hundred he renounced the world, and leaving Dwaraka went to Girnar to spend the remaining seven hundred years of his long life in asceticism ; he received his "Bodhi" or highest knowledge whilst meditating at *Sheshavana*, to the east of the Bhairava-jap, where footprints (*paglan*) are also carved—some say Neminatha's, others Ramananda's. His first convert

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was a king Dattatri, to whom he became *guru*, after which he gradually rose to the exalted rank of a Tirthankara, and finally attained *nirvana* on this lonely pinnacle of rock which retains his name. He had as tutelary goddess, or familiar *devi—Ambika Mata*, the same to whom the old temple on the first summit is dedicated. The Mango tree is also appropriated to him by the Shravaks as his "Bo-tree," whilst the *Shankha* or conch shell is his cognizance. He is in fact, the Krishna of the Jainas. But it is not to them alone he is sacred here : the pilgrims we met on the ascent and the naked ascetic we found at the shrine were not Shravaks. The Vaishnavas who come from the pilgrimage to Dwaraka consider they only reap the fruit of their toils when they have paid their respects here to Guru Dattatraya. May he not have some connection also with Kala-Nemi, the Rakshasa ascetic of the Gandha-madana mountain, in the Ramayana ?

Outside this very small enclosure was a most astonishing collection of pilgrims' staves. Every one leaves his support here ; some doubtless had been carried many a weary mile, till the hand had worn the end smooth ; but here they had been laid down at last. Is it the burden of sin, or rather the ambitious desire of merit, that leads men to pilgrimages, penances, and sacrifices ? And why is this *merit* so desired ? If there were a position attainable by human effort where man might confront his Creator on

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equal terms and by his merit make demands on Him, how surely would it be crowded by men of every nationality and of every age! "Ye shall be as gods" is still, as at the first, the most seductive of all temptations to the wilful human mind. Dattatraya is about 3,450 feet high or within 20 feet of the height of Gorakhanatha; between them is a lower rocky peak called *Oghad's tuk* and eastward from the first is another similar one—the *Renuka Shikhara*; whilst beyond it is Kalka or *Kalika*, the last on the ridge of Girnar, but much lower than the first three. It has a small shrine of the godedss Kalika, "the Great Mother," and is the traditional haunt of the dreaded *Aghoras*—Shaiva devotees feeding on carrion and even on human flesh: so darkened does the heart become when it is given up to its own vain imaginations, that even such beings may believe they serve God, and are looked upon with reverence by their countrymen. Without a guide it would have been useless attempting to reach that almost inaccessible point, to which, says common report, if three set out, but two may be expected to return. But from any of the three higher points the view is well worth the toil of the ascent. Girnar is engirdled by a line of lower hills, the highest being *Datar* on the south, and over these hills the eye wanders across the plains of Kathiawad, stretching away to the sea on the south and past the hills about

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Dhank to the west, towards Dwaraka; to the south-east are the Gir Hills, and to the north and east the vast plains of the centre of this beautiful peninsula. The valleys between the central mount and the surrounding hills are thickly wooded and said to abound in game.

But we now return, for the sun is getting low, and when we reach Amba's temple the breeze has become strong. Thence we have a fine bird's-eye view of the Jaina temples below, and through the gorge beyond, Junagadh is bathed in evening light. But soon the clouds gather outside the hills to the west, and, rushing through the "Portal of Durga," fill the valley; and as we rest for the night at Rah Khengar's *Mehel*, the moon rises over the shrine of Amba revealing the battling of the rushing clouds with the surrounding hills. For a moment they seem to fill the valley and cover every summit, but quickly the stored heat of the rocks dissipates large portions, and the breeze is constantly making rifts in them; it is a scene of ever changing cloud-forms rarely to be seen in these latitudes. And then, in the early morning, looking over the beetling precipice on the verge of which we had slept, and whence you might pitch a pebble down 1,200 feet,—what a scene! The summit of Datar perhaps visible, but all the surrounding valleys, and out over the tops of the girdling hills as far the eye could reach, is one beautiful ocean of floccu-

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lent cloud, so white and substantial like as almost to make one fancy it was a vast champaign covered with deep virgin snow, and from which the summit of Girnar alone was free.

The return is accomplished in the same way as the ascent—in a *doli*. A few hundred feet below the gate there are some natural caverns in the rock, and taking advantage of these, it is believed, some Waghars, about two years ago, succeeded in scrambling up the scarp at night and entering one of the temples in the Devakota, they robbed the idol of its gold ornaments and jewels. At an altitude between 2,000 and 2,100 feet there is an inscription of the date of either 1,258 or 1,158 A. D., and under a large stone on the outer side of the descent are some letters of an old type. The present steps, worn as they are, are of no great age; and the expense of the first third of the ascent is said to have been 12,000 rupees. The rest-houses or *visamas* on the way, having fallen into ruin, were repaired in 1841 by Harakuvar Shethani. At the bottom of the descent we pass a large but roofless Dharmashala, begun by Premchand Raichand in the days of his speculative wealth, but left unfinished. Tired of the *doli*, we walk from Bhavanatha through the "Portal of Durga" to the causeway and bridge last erected or repaired about fifty years ago, by Sundarji, a wealthy horse-dealer.

Time did not permit visiting the Datar hill, where is a shrine of Jamal Shah, held in the

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greatest regard by the Musalmans, who, notwithstanding their anti-idolatrous creed, are nevertheless most zealous worshippers of the devotees of their own religion. Though they believe that their *pir* only left his garments here and entered a cave on the top of the hill from which he has never since emerged, they kneel and kiss the steps as they ascend to his cenotaph. Poor miserable lepers especially frequent and worship at his shrine. But perhaps a still more pitiably inconsistent spectacle is the pretty tomb and masjid of the "Datar Chela" which faces it, erected by an Englishman, and inscribed "Sacred to the Memory of Joseph Dykes, infant son of Major F. D. Ballantine." For twelve years after its erection, we are told, an allowance of two rupees monthly for flowers, oil, and incense, secured it a share of religious consideration, but largess and worship ceased simultaneously.

At Junagadh the writer's stay was much shorter than he could have wished, for the field projected for investigation had not been fully examined, and it was of a very interesting character. Being accredited, he was most kindly treated by the Junagadh darbar; but time was short, so leaving his companions, he started at midnight on the second day after coming down from Girnar, and next morning was at Besan. Thence, and along the road towards Amrapur, the view of the lordly Girnar from the west was picturesque and grand. Next morning, he reached Amreli, and,

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after a most harassing march, with no water but such as was too brackish as well as too hot to be drunk, and over an almost treeless plain, where the excessive heat formed the mirage all around and created scenes of lakes and islets one wished they could reach, he arrived at Gariadhar at night. After a late refreshment, finding a shigram had been most kindly sent on from Palitana, the traveller had his bedding transferred to it, and was composing himself for sleep, when he was surprised by the accents of an English tongue in the darkness asking, "But who is it?" He had then a long chat with a chaplain on his way to Rajkot, and when the moon rose he started for Palitana. Quitting that next evening, over much worse roads than he had passed since starting from Junagadh, he made a march of 32 miles to Bhaunagar, and leaving the "Jhelum" there, loading for her last unfortunate voyage, started in the "Indus" on the 4th of June for Bharoch. His companions heard of the loss of the "Jhelum" on their arrival, and after two weary days' waiting at Ghogha for the "Indus", they succeeded in getting a native boat to convey them across, and risk the fine they had been threatened with if they broke the monopoly of the steamers.

Thus end these Notes. The tour has resulted in the acquisition of a considerable number of photographs, &c., of the principal remains noticed, and which may by and by be published.

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VII.

THE POET SADI AT SOMNATH

In connection with Pattan Somnath, the following tale from the *Bostan* possesses some interest. It was referred to by Mr. Prinsep in a "Note on Somnath" in the Journal of the Bengal Asiatic Society,* as showing that the great temple had been restored, and, in Sadi's time†—200 years after Mahmud Ghaznavi—had something like its former renown. "The story," he says, "is illustrative of the state of the temple and of manners;" but from the following version of the Poet's tale, it appears more than questionable whether he ever was at Somnath. Shiva never was represented in a Hindu temple as the poet here describes him.

BOSTAN. Chap. viii. Story 16th.

I saw an idol of ivory in the temple of *Somnat*, decorated like the idol *Manat* in the days of ignorance. The maker had given the image a faultless form; and to see this inanimate idol, people came from various

* Jour. As. Soc. Ben., vol. vii. pp. 883, 887 (Oct. 1838).

† Sadi of Shiraz was born A. H. 571 (A. D. 1175-76), and died in 691 (A. D. 1292), and published the *Bostan* in 1257.

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regions. The Rais of *China* and *Chagal* were as anxious to see it as Sadi was to see honestly in that heart of stone. Into the presence of this dumb idol, poets from every country came supplicating. I was at a loss to understand how live people should pray to an inanimate object ; but I had acquaintance with a *Mogh* (or priest), a man of good character and a companion and friend to me. Politely I addressed him,—"O Brahman, I am astonished at what goes on here ; these people are zealously devoted to this powerlesss idol, and are imprisoned in a pit of error. It has no strength in its arms, nor legs wherewith to walk ; if you throw it down it cannot raise itself from the ground ; and do you not see that its eyes are made of amber ? It is therefore useless to seek honesty from the narrow-eyed." This saying of mine turned my friend into an enemy, and he became furiously enraged at me. He told it to the *Moghs* and old men of the temple ; and I did not see a friendly face in the crowd : the *Gabars* (infidels), and reciters of the *Pazand* came around me like dogs. Since the wrong way appeared right to them, the right one was in their eyes crooked. Though a man be learned and able, yet before the ignorant he is a fool. I was helpless as a drowning man among them, and saw no escape but my dissimulation. When you perceive an ignorant man intent on treachery your only safety is in submission. I therefore greatly flattered the chief Brahman, saying—"Venerable expounder and master of the Zand: I myself like the form of this image, for its features are beautiful and its appearance alluring ; its face is lovely in my eyes, but I am ignorant of its inner nature. I am a stranger here, and travellers have little knowledge of what is correct or incorrect. You know you are the chief in this place and the ruler having the power of punishment. It is wrong to pray merely from seeing others do so, but a right thing after acquiring knowledge. Tell me what is the secret nature of thas image that I may be-

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come its foremost worshipper." The Brahman smiled with delight and replied,—"O truth-speaker, I am pleased with what you say ; you ask a proper question, and your desires are right, for he who rules himself by sure information goes to heaven. This image alone of all others raises its hands towards *Yazdan Dadar*. If you choose you may stay here to-night and to-morrow you will know its secret." Like Bezan who fell into a well of difficulty, I stayed there for the night, as the old man bade me. (He added) "I also have travelled much, like you, and seen many images."

That night was as long as the day of *Kiamat* (the Judg. ment-day) and the *Moghs* engaged in their prayers with unwashen hands and faces* : the priests had not touched water at all, and their armpits stunk like corpses in the sun. Perhaps I had committed some great sin that I had to suffer such distress that night. I passed the whole night in that prison of sorrow with one hand on my breast and the other upraised for a blessing ; when suddenly the drummer beat the drum for the dawn, the cock crowed for (or predicted) the death of the Brahman ; and Night, dressed in black. fearlessly drew the sword of day from its scabbard. As the morning fire was kindled the whole world was lighted by it, as if you should say a Tatar† suddenly came from a corner of Zangabar. The insensate *Moghs* without washing their hands and faces, entered the temple from gates, streets, and jungles : not a man or woman remained in the town and there was not vacant space to admit a needle. I was sad and drowsy with sleep, when suddenly the image raised its hands. On a sudden, shouts arose from the crowd as one might say from a raging sea. When the temple was

* 'Without *Vazu*,'—the ablution of the Moslims before prayers.

† The Tatars being white are compared to the sun.

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emptied of the crowd, the Brahman looked at me smiling and said—"You have no difficulty now, the truth is now manifested and no doubt left." When I saw that he was a confirmed fool and bigoted in his absurd ideas, I could not help saying his words were true,—for truth should be concealed from the followers of vanity. When you find yourself helpless in presence of the powerful it is no bravery to act so as to have your hands injured. For a while I feigned to weep, saying I repented of what I had spoken, and by my weeping the hearts of the *Kafars* were melted, so that the servants came near and took me respectfully by the hand, and I began to pray to that ivory idol placed on a golden chair, raised on a dais of teak-wood. I kissed the hand of the base image : a curse be on it and its worshippers ! To show the people I had become a *Kafar*, for some days I became a Brahman in the temple used for the recitation of the *Zand*. When I saw that I was at freedom in the temple, I felt unbounded joy. One night I closed fast the gate of the temple and went right and left like a scorpion. Looking carefully everywhere about the throne, I observed a curtain embroidered with gold ; behind it was an *azdaparast* (or fire-worshipper) sitting on the ground holding the end of a string in his hand. As to David iron melted like wax,* so to me the secret was readily revealed : when the Brahman pulled the string the idol raised its hand in complaint. Seeing my face the Brahman was greatly ashamed, for it is natural to feel abashed when a secret is disclosed. He fled and I ran after him and precipitated him into a well. I knew if that Brahman lived he would have me killed, for he must have wished to injure me lest I should reveal the secret. When you come to know the secret of your enemy, kill him if

* See Koran, *Sura* xxxiv. 10,— "And we made the iron soft for him ;" &c , &c.

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you feel it necessary, for if you let the insensate man live he will not care to see your life safe. Though the enemy lay his head at your door, yet will he slay you if he find opportunity. Never put yourself behind the deceiver, and if you do and see what you wanted to see, give him no time. By pelting him I crushed the giant, for "the dead tell no tales." When I saw that I had made a quarrel, I left the place and fled. When you set fire to bushes, if you are skilful you will guard against tigers. Kill not the young of a serpent that kills a man, and if you do, put not you foot on its hole. When you disturb a bee-hive, flee lest you get into trouble. Shoot not an arrow at one more skilful than yourself, and if you shoot, keep the end of your garment between your teeth. It is not the counsel given in Sadi's book that you should stay where a wall is undermined.

After that dangerous escape I came to Hindustan, and thence, by way of Aiman, I came to Hajaz. From all the bitterness I had tested my mouth has not been sweetened until to-day, and that through aid of Abu-bakr Sad's fortune. No mother has borne a son like him nor ever will. Suffering under calamity from God, I am come to seek protection under this Emperor, and like his other subjects wish blessing upon him. O God, preserve his guardianship unbroken, for he applied balm to me, though I deserved it not,—it was worthy his beneficence. Though my head were his feet (*though I were his servant*) yet could I not sufficiently thank him for this. After the troubles of that journey I have obtained rest, and the lessons I have learnt from it are still in my ears. One of them is that when I lift my hands to God in prayer I am reminded of the Chinese image, and dust is cast in the eyes of my pride, for I know that it is not by my own power I raise my hands; the servants of God do not lift their hands of their own accord, but they are naturally raised by a string.

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TALAJA TEKRI

The following account, translated from the *Gujarata Shalapatra*, may form a sequel to the preceding Notes. The paragraph towards the end of it, respecting the capture of Talaja from the Kolis, represents the current local tradition :—

The hill at Talaja was anciently called by the Sanskrit name of *Talugiri*, but it is now known as the *Tekri* of Talaja. Its height is about 250 feet above the level of the country, and on it are some pretty temples of the Shravaks. From a distance its appearance is striking.

There are two paths from Talaja to the hill; the one passing through the town being that used by the people. Proceeding along this a short distance, and ascending the slope of the hill there is a Tamarind tree, and near it a cave in a ruinous condition. Over this there is another as an upper storey. It is divided into seven apartments arranged like those of regimental barracks. Their fronts are cut out of the rock but are now ruined. A little to the west of the Tamarind tree there is a large cave called the *Ebhal Mandapa* of spacious dimensions—about 12 cubits high and 48 cubits square. The sides, back, and

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roof are all of solid rock, and the front, though now entirely open, has been divided by columns hewn out of the rock,—now destroyed. To the west of this large cave are two small ones and a well or tank. The tradition connected with the Ebhal Mandapa is, that there once lived at *Wala* a king named *Ebhal*, who performed the marriage ceremonies (*kanyadana*) of his daughter here; and for the preparation of the accompanying feasts so much *ghi* was necessary, which two Vanias, named Ranka and Vanka, entered into a contract to supply. This *ghi* was conveyed to the hill by a drain constructed through the town and was filled into the tank just mentioned, whence it is still called the Ghi Well—(*Ghi-no Kuo*).

Above this are the Caves of *Mor-Medi* (Peacock's Floors) probably from the many peafowl that roost there. The path leading to them lies past the Ebhal Mandapa but it is very dangerous. To the west there are others called the Caves of Chambeli,—the *Chambeli* (or Jasmine) creeper growing about them. They are clean, and below them there is a tank. Through one of them we pass into the *bhonyarun*, or cell of *Bhulavani*, very dark within, and with many hollows frequented by porcupines, &c. A little to the east is the Cave of *Khodiyar*, and beside the path leading to it is a tank of excellent water—partly the accumulation of the rains and partly derived from springs, which lasts throughout the year. On the wall opposite the entrance into this cave is carved an image of *Khodiyar Mata*, and in a cell near it is a *Mahadeva*. In this cell an Atit Bawa lives at present who has a *sidhun*, or allowance of daily food, from the Bhavanagar Darbar, at an annual cost of perhaps Rs. 200.

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At some distance southward from this cave there is a stone with a small hole in it, which, when sucked, produces a bubbling noise like that of a *huka* : it goes by the name of *Chusio-Pano* (sucking-stone). People do not know whether this sound is owing to water in the hole or not.

Near the Tamarind tree, mentioned above, there is a flight of built steps leading up the hill. Up these we come to a small cave called the shop of Ranka and Vanka, and still farther up to a cell called the School of Narasingha Mehta, in which there is now an image of Hanuman. A little higher up is a large cave on the right hand, called the *bhonyarun* of *Derani Jethani*,* having seven or eight cells in it, and two tanks—one on each side. At a short distance from this cave is a gate, between which and the *khadaki* or enclosure above it, and opposite the gate, there are two caves and a way in the form of a tank. These caves are called *Hathia-Kod*, because, says tradition, elephants were formerly stabled there. Entering this *khadaki*, we approach an open space or court where are six tanks together and other two at a short distance—eight in all, which contain water all the year round. One of the six is wider than the others and has a pipal tree beside it. Through this tank, it is fabled, Narasingha Mehta used to go to Gopanath and return. At Gopanath there is a sort of cave with a window whence people say he came. Near this tank is a stone †shaped like a *kothi*, or large cylin-

* The wife of a younger brother calls the wife of his elder brother *Jethani*, and the latter in turn calls the former *Derani*.—Tr.

†This is the *Dahgoba*.

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drical vessel,—left in excavating the cave : it is called the *Kothi* of *dravya*—"the storehouse of wealth" and is believed to contain great riches. There is here also a small piece of land in which the Shravaks cultivate Jasmine, Pomegranate, and Dolar (*Jasminum pubescens*) plants.

Near the road leading to the temples by this open space there is a place consecrated to *Datar*, whom the Musalmans hold in superstitious veneration. Inside the court of the Jaina temple there is a level pavement of large stone slabs, and the temple is paved with marble and contains an image of *Sacha Deva*, beneath which there is an inscription running thus—

"Samvat 1437 (A.D. 1380), Monday, the 11th of Vaishakh vada. May Mulu and Kamisha, sons of the vaishya Kshimabhai Kshimashi, by caste a Malivala, prosper ! So be it."

The *Pratishtha* or consecration of the image took place at this date, but in after times, from the influence and tyranny of the Muhammadan Kings, the image was buried in a cellar where it was discovered about sixty years ago when digging the foundations of the house of a local Brahman, and it was again consecrated on the completion of the temple here by a Sheth of Randhanapur in 1814 A.D. To the east of the temple are six small shrines, and near it is a guard room where four sipahis of the Bhavanagar Darbar are always stationed to guard it at night. There is a stair from this temple up to the summit of the hill.

Going up to the top of the tekri there is what is called a *Chaumukh* temple upon it, containing a *chaumukh*, or four-faced image, and beneath it is this inscription—

"Sunday, the 13th of Magha vada, in the year S. 1877 (A.D. 1820), the *pratishtha* of this Chaumukh is per-

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formed by Evajibai, wife of Basigar Masalia Ganeshadan Singhji of Randhanapur, a Shrimali by caste."

At the north-west corner of this temple there is an old round built pillar called the *danda* of Devidas, said to have been built by a *Charan* of that name, who, being without issue, built it to commemorate his name. From this temple the town beneath presents the appearance of a triangular fan, and the prospect of the villages around and the neighbouring sea is very beautiful.

To the east of the temple on the slope of the hill and lower down is a place dedicated to *Kalava dait*:— there is no image but a deep rent in the rock in which a light is lit every Saturday at the expense of the Darbar, and to insure the lighting of the lamp a grant of land is made to a Rajput. The light burns all night and is so arranged that it is not extinguished even in heavy rain and wind, whence the people entertain all sorts of superstitious ideas about it, but the truth is—the niche is very deep and the light is made with a large quantity of oil in an earthen pot or *kodiyun*. There are many tamarind trees about it. The proper name of this Daitya or giant is *Talu Daitya* corrupted into *Kalava dait*, who according to tradition, used to kill many people and ravage the country, until *Talaja Bhavani*, coming from the south, slew him.

To the north-east of this Kalava Daita there are several excavations, one or two of which are very deep, and which are generally believed to be the resort of leopards and other wild animals. Among them is a small cell, called the shed of "Dhat Bava," but more accurately *the Madhi of Data Bava* perhaps so called from a devotee to Guru Dattatraya having formerly lived here. Here are also one or two tanks now filled up.

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The brother of Kalava Daita, called *Dadmo Daitya*, used to live near a tree and garden a quarter *gau* (half a mile) from the town. Near the road along the foot of the hill on the west, is a stone on which grows a Banian tree of only three-fourths of a cubit's height bearing a few leaves and one or two berries annually. Old men say this tree has been there many years : and I can testify that for the last four years it has been of the same height.

On the hill there must be in all thirty-five or thirty-six caves and fifteen or twenty tanks of water besides several now filled up.

There are many tamarind, *Gundi* (Cordia Rothii), *Limada* or nimb, *Bordi* or Jujube, *Thor-Bordi* (Zizyphus nummularia ?) *Saraguo*, or Indian horse-radish (Moringa Pterygosperma), *Sandhesaro* (Poinciana elata), *Baval* or babul trees, and several special species of gourds. The hollows in the hill in the form of natural caves are sometimes frequented by leopards.

There are several useless pieces of cannon lying about the caves, one of them on the east of the hill called *Fatehnal* or 'gun of victory,' is larger than the others ; and it is so called from its having been left by the Thakur Sahib of Bhaunagar when returning from the capture of Mahuwa.

About two miles distant is the place of *Kagbai*, where tradition says there lived a *charan's* wife named Kagbai, who cursed the hill, on account of which it was burnt with fire : this most probably has reference to the evident volcanic character of the rock.

About ninety years ago Talaja belonged to the *Baria Kolis* who afforded shelter to pirates and shared in their spoils. This was carried on for a time but the proverb says "the earthen pot of crime never fails to break,"

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and about that time, some vessels bound for Khambhat were plundered and the booty brought to Talaja. The Nawab of Khambhat by and by heard of it and informed the English, who promised to expel them, and accordingly Mr. Gordon with a number of European and native soldiers landed at Saratanapur, whilst 2,000 troops from Bhaunagar, which had been asked to assist, encamped at Velawader, two miles from the town.* The Kolis on their part had collected 10,000 men, some of whom prepared to defend themselves at a place called *Ambalia Kotha* on the north-east of the town. The English officer Gordon kept his men at a distance and himself daringly advanced to the *kotha*, or bastion, where the Kolis were. They vauntingly exclaimed—"Here comes that fellow, let us not fear but despatch him with our swords when he approaches." Bringing a scaling ladder with him he raised it to the window of the kotha and ascending it, skillfully threw in a few grenades which burst, killing some, and so confused those inside that they fled panic-stricken to the town; meantime his men and those of Bhaunagar arrived, and, taking possession of the *kotha*, entered the town and expelled the Kolis. Afterwards a *Thana*, or station, was established by the English Government, but the Nawab of Khambhat† obtained possession of it by paying them Rs. 80,000 for their trouble. He managed it for two years, and then, being distant from his territory, he sold it to Bhaunagar for two lakhs of rupees.

The principal cause of its decay is that the merchants are idle, and some of them have removed their business

* This was in 1771.

† He was the highest bidder for it in competition with the Thakurs of Palitana and Bhaunagar.

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to Bombay and other places. The town has two walls or enclosures, within the inner of which the Brahmans, Vanias, &c., live, while the outer is occupied by the Musalmans and others. It has four gates in its three sides ; one in the inner *kot* or fort on the east side of the town is called the "Gate of *Makat*," where the *Makat* or transit dues are collected. Further along on the same side is a ruined gateway—"The Gate of *Gorkhi*." The gate on the south side is called "The Gate of *Pavathi* ;" and that on the north, "The Gate of *Nadi*." Outside this last is the *Talaji* river which contains water all the year round, and a little below this joins the *Shetruji*. At the confluence there are three images of Mahadeva called by the joint name of *Panchanatha*, regarding which tradition says—Ramachandra on his way to the south set up five images of Mahadeva here, whence the name of Panchanatha or "five lords;" of these, three are at confluence, one in the temple of *Talaja Bhavani Mata* in the town, and the fifth at the village of Shobhawad, a mile from it.

All round the town there are graves, tomb-stones, and masjids of the Musalmans, whence some have thought there may formerly have been a Muhammadan camp here. This may have been so, as some king of the Ghorian dynasty built the Jama Masjid, a very substantial building in the middle of the town. Then, in the east of the town is a place dedicated to *Hajira Pir*, of which the verandah is of black marble. Besides these there are the places of *Hasan Pir*, *Gebanshah*, &c.

From the above, this appears to have been formerly a place of importance, but from the ravages of the Musalmans and robbers it has been brought to its present low condition.

LAKSHMISHANKAR JESHANKAR

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PLATES

1. Prachi, Bhimanatha Devala, view from south. c 6th cent A. D. Surashtra style.

   'by the glare of the *mashalchi's* torch...,it resembled Amaranatha near Kalyan; but daylight revealed the differences.' p. 14

2. Kadwar, Varaha temple, view from southeast. c early 7th cent A. D. Surashtra style.

   'There, a plain, weatherworn, castle-like building attracts the eye...' p. 16

3. ...and the Varaha in garbhagriha.

   'also a *Varaha*—the boar incarnation of Vishnu—well executed in black stone.' p.16

4. Prabhasa Patan, Kumarapala's Somanatha Temple, view from south. c 1169 A.D. Maru-Gurjara style.

   'and again in A.D. 1168, the great Kumarapala... is advised...to restore the temple of Someshwara' p. 18

5. ...and a ceiling of that temple now in the Museum Building at Prabhasa Patan.

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6. Girnar, Jaina temples as seen from Ambika mata temple.

'Thence we have a fine bird's-eye view of the Jaina temples below, and through the gorge beyond, Junagadh is bathed in evening light.' p. 53

7. Girnar, Neminatha temple, view from northwest. 1129 A.D. Maru-Gurjara style.

'The largest among them is that of Neminatha ..' p. 38

8. Girnar, Ambika Mata temple, view from south. 15th cent (not later than 1468 A. D.) Late Maru-Gurjara style.

'...to the crest of the mount...about 3,300 feet above sea-level. There we find a pretty large temple, of great age...' p. 48

9. Girnar, Samprati Raja's temple, rangamandapa, south wall, jali. 1453 A.D. Late Maru-Gurjara style.

'...farther north is the temple of Samprati Raja—called on Tod's plate "the Palace of Khengar" ' p. 44

10. Girnar, Vastupala Vihara, mukhamandapa, central ceiling. c mid 15th cent. Maru-Gurjara style.

'the central fane has two domes finely carved ..' p. 44.

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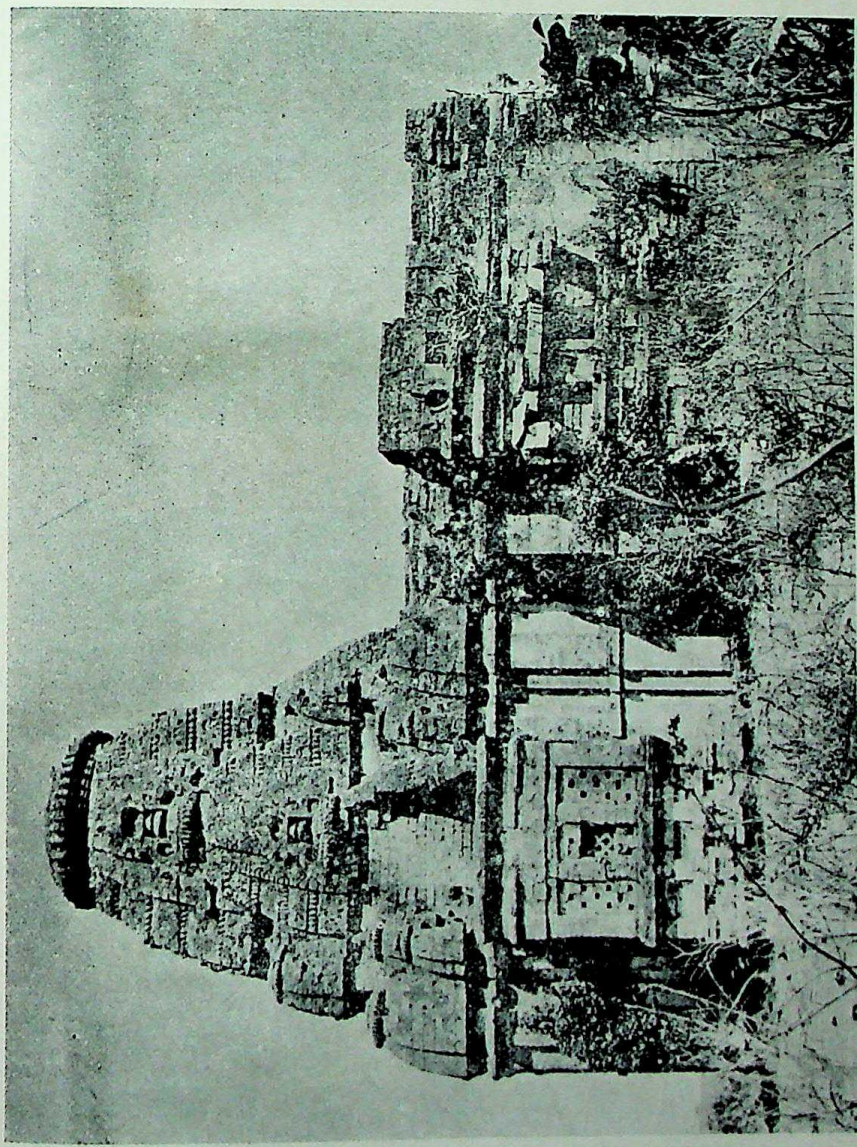

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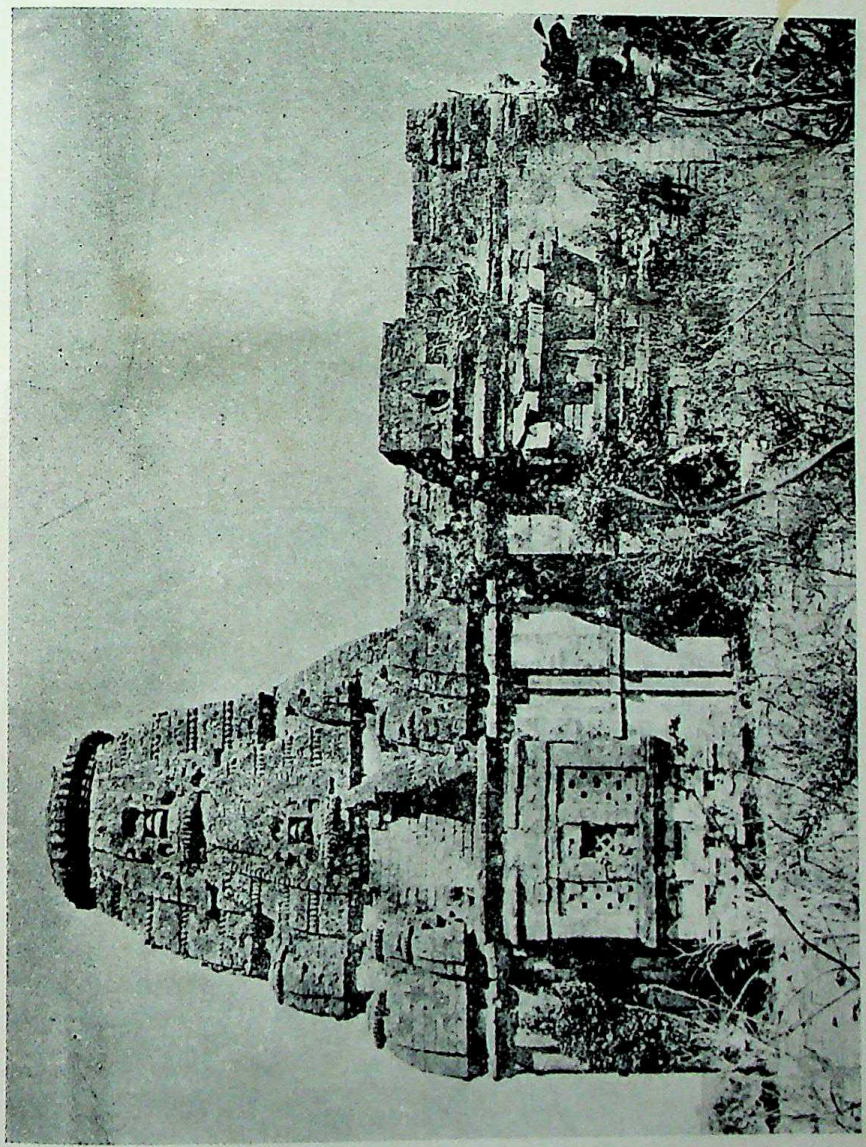

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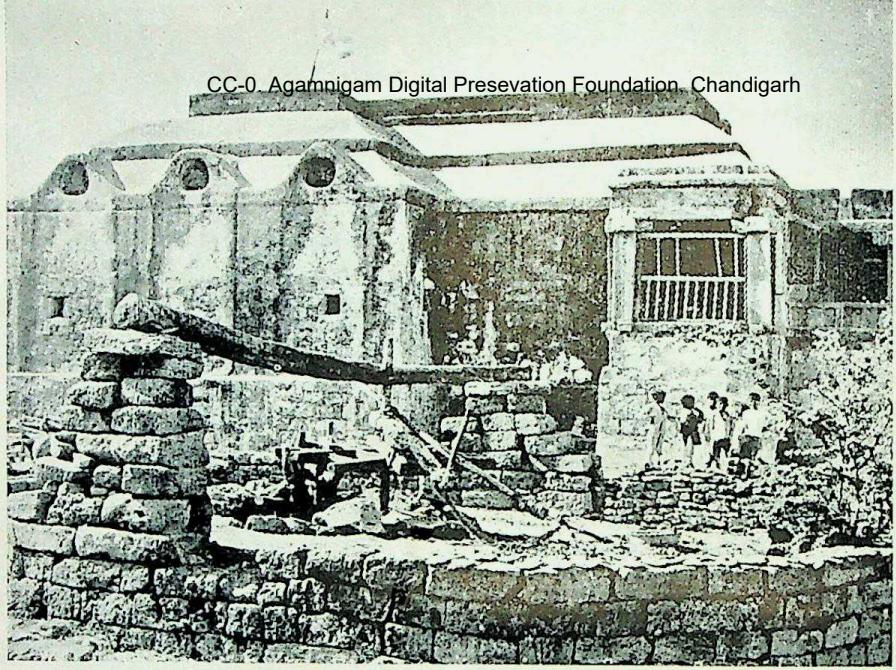

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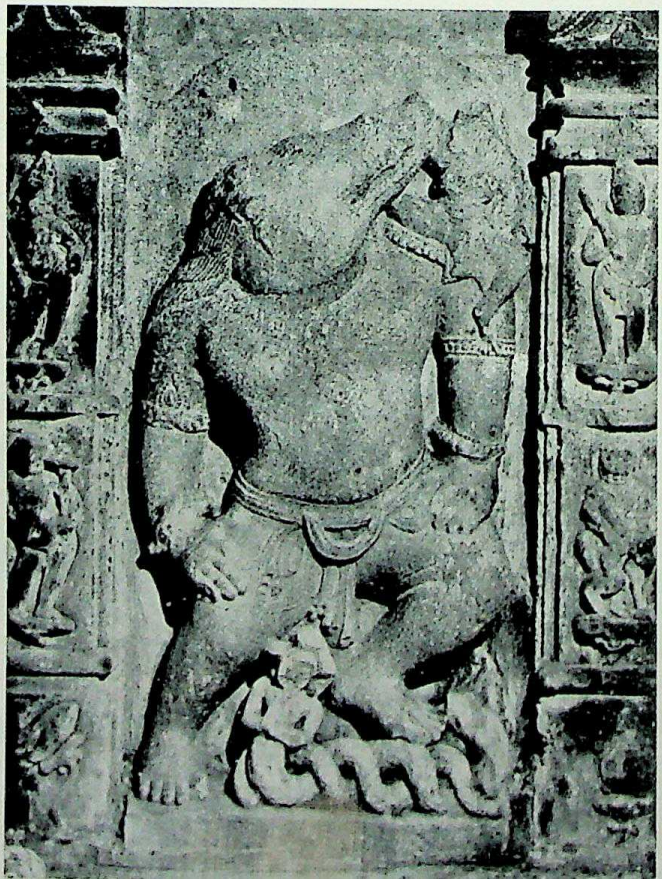

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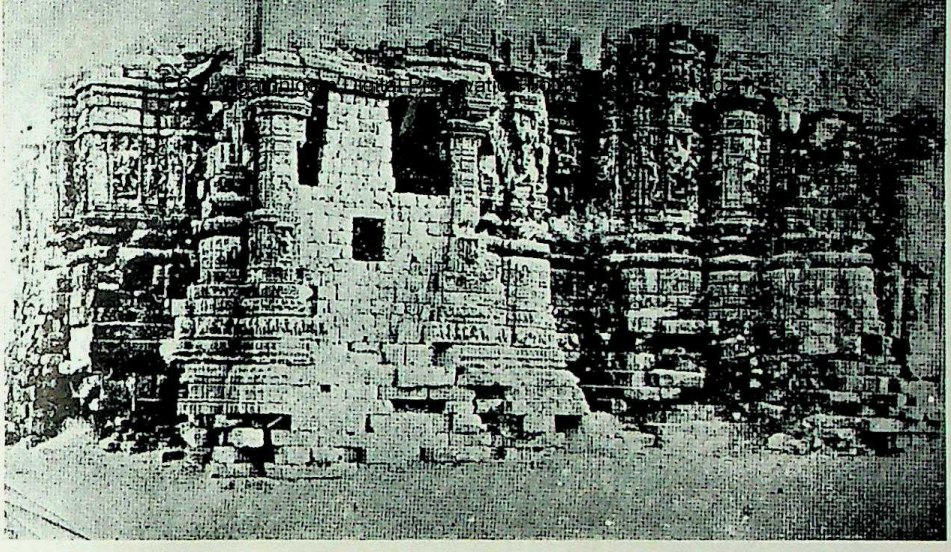

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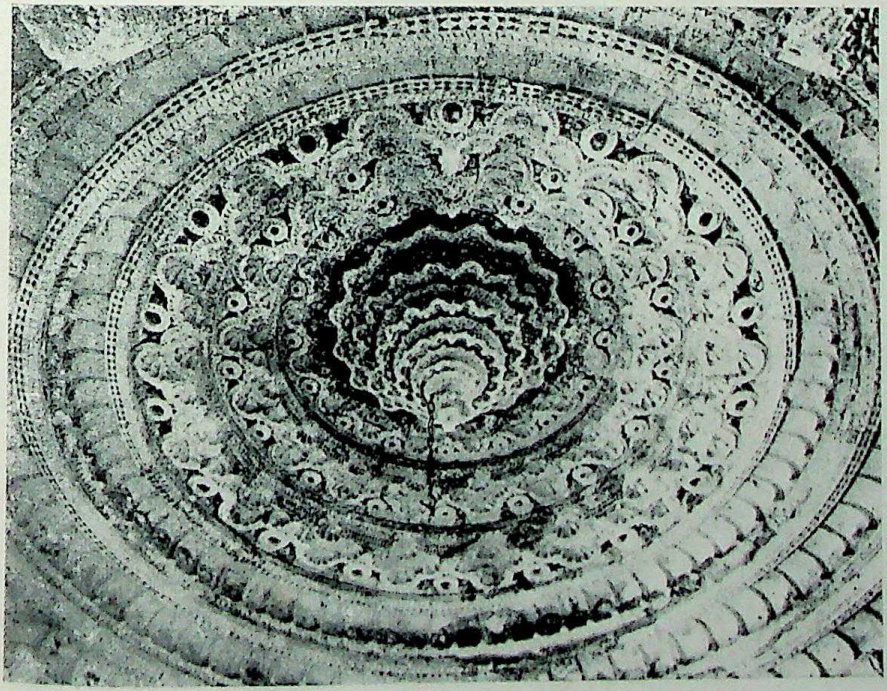

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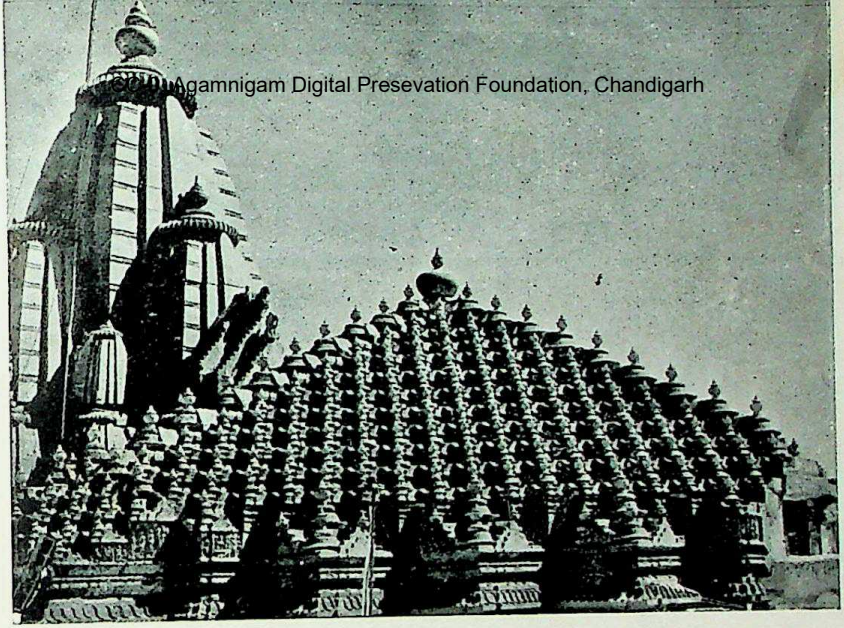

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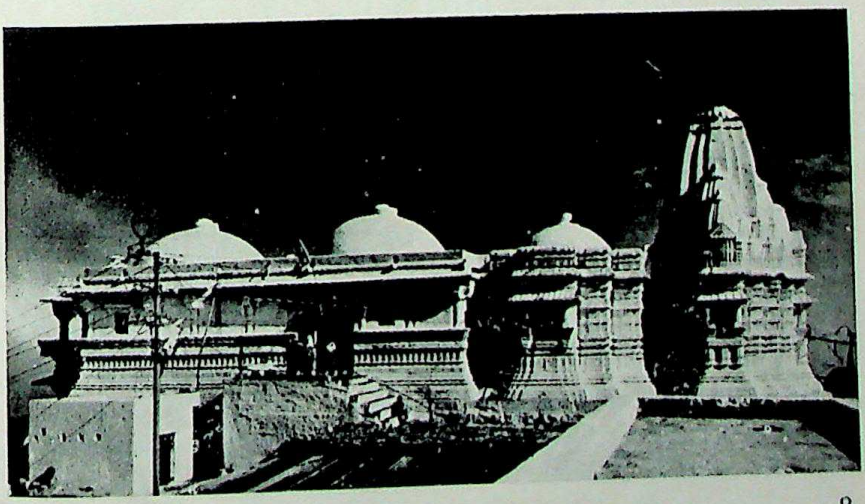

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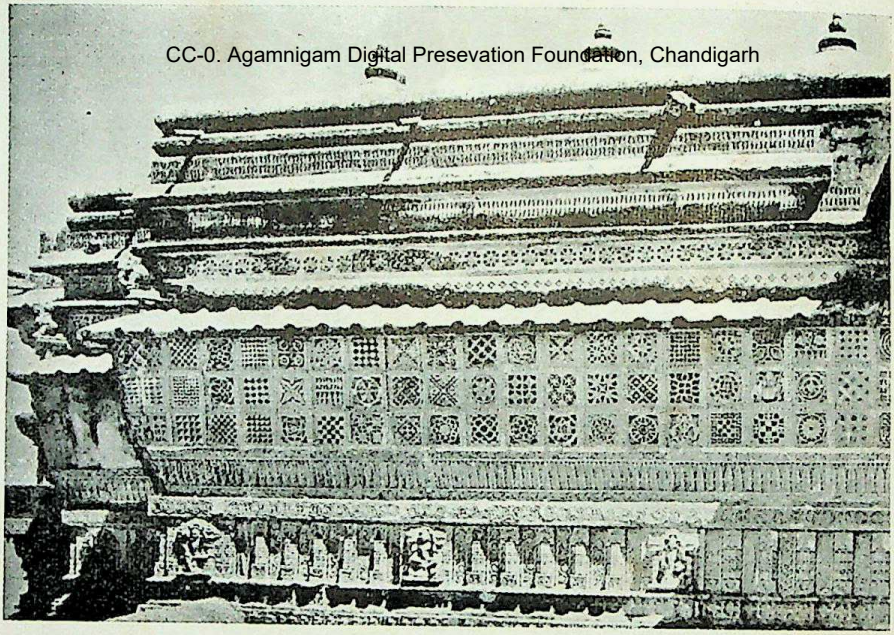

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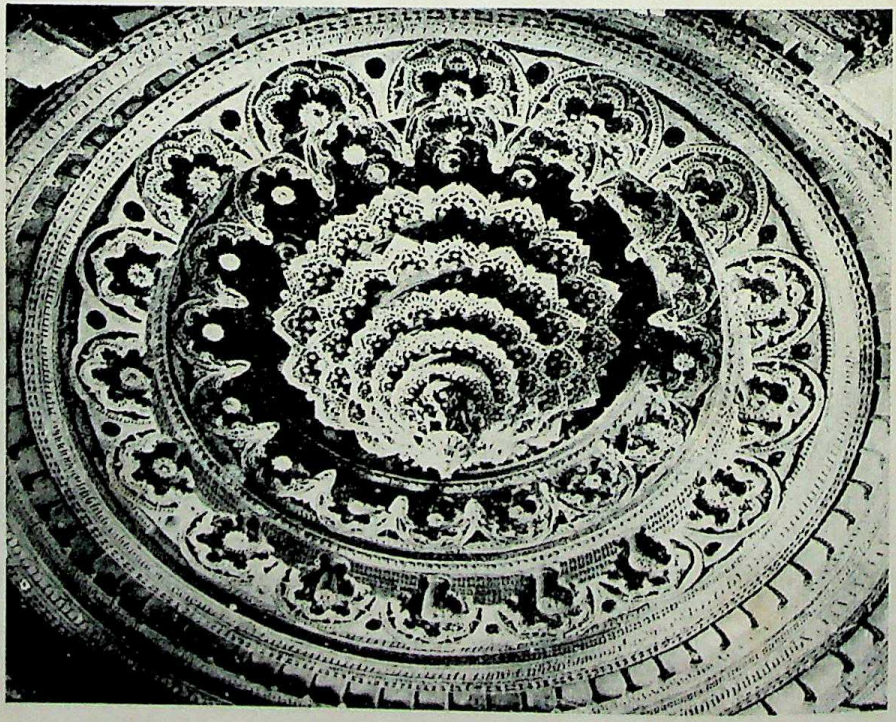

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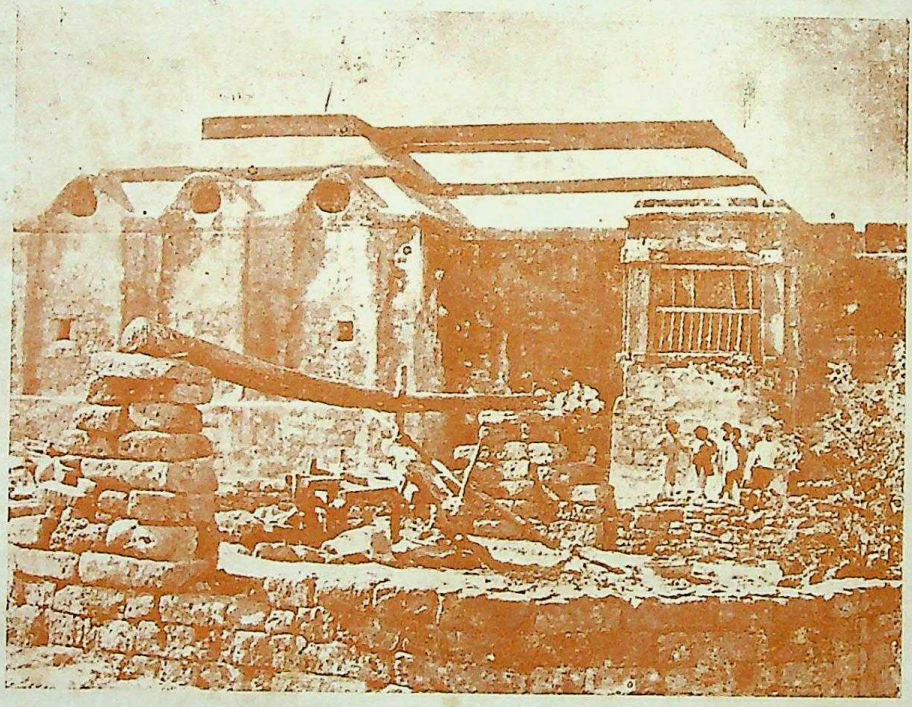

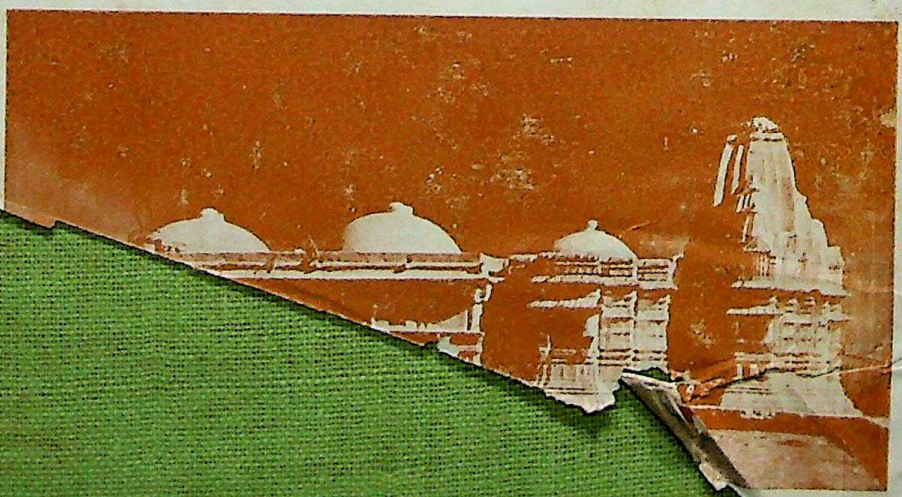

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